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THE SPIRITUAL SIDE OF NATURAL SCIENCE: GLIMPSES.

IN speaking of the spiritual side of natural science, let us have a clear understanding at the outset of what we mean. The idea in my mind is that the "spiritual side" is to be found in the world of causes, for everything in the natural world derives its existence, subsistence, form, and qualities from the spiritual sun, which is the Divine Love and Wisdom proceeding from the Lord. The spiritual sun, we are told, moves nature to act. Nature has no force in possession, but is simply an instrument in the hands of an artificer. (D. L. W. 340.)

Again:

In every spiritual thing there lies an effort to clothe itself with a body. (D. L. W. 343.)

I must invite attention to one or more extracts from the writings, in order that we may see the scope of possible enquiry. We read in D. L. W. 177, 178:

In the spiritual world there are waters and earths as in the natural world; the waters and earths of the spiritual world are spiritual; and for this reason they are actuated and modified through the heat and light of the spiritual sun by means of atmospheres from it, just as are the waters and earths in the natural world, through the heat and light of the sun of their world, by means of its atmospheres.

Atmospheres, waters, and earths are here specified, because these three are the generals through which and out of which all things exist with infinite variety. The atmospheres are the active forces, the waters are the middle forces, and the earths are the passive forces out of which all effects exist. That these three are such forces in their series is purely due to the life which proceeds from the Lord as a sun, and which makes them to be active.

Our next consideration is that —

Apart from a certain kind of marriage, nothing anywhere exists, or is produced. There is always, in the compound or simple, even simplest organic substances of which man is composed, a passive and an active, which could neither be there, nor produce anything unless they were conjoined by a kind of marriage, like that of man and wife. A similar law prevails throughout all nature. These perpetual marriages derive their origin and birth from the celestial marriage, and by this means the idea of the Lord's kingdom is impressed on everything in universal nature, as well inanimate as animate. (A. C. 718.)

Now our subject touches natural science in respect to atmospheres, waters, and earths — thus inanimate things. The questions in my own mind are: Can we find out the spiritual cause for such great movements of the atmosphere as produce what are known as the "Trade Winds"? Whence arise, spiritually, the oceanic currents, more especially the Gulf Stream? How do chemical affinities originate? What are the spiritual reasons for the formation of salts, for the same substance crystallizing in different forms at varying temperatures, for what is called "Isomorphism," etc.? If the answers offered appear doubtful, they may yet lead to a more correct knowledge. The whole subject is new, and my views are but imperfect glimpses.

There are three atmospheres, we are told, originating from the sun of this world, called, respectively, aura, ether, and air.

But the atmospheres originating from the sun of heaven are six — three above the sun of this world and three below it. These three latter continually and immediately follow the three natural atmospheres, and cause man in the natural world to be able to think and feel. (L. J. *post.* 312, 313.)

The fire of the sun of this world is stored up in the molecules of the natural atmospheres, and tempered, and brought down as heat to the earth.

We have seen that atmospheres are the active forces — their activity due to that life which proceeds from the Lord as a sun. Not only are the constituents of the atmospheres in constant action on all organized substances, but there are currents in motion, some constant, others inconstant; displacing cold air with hot, and hot with cold. Those known as "Trade Winds," to which commerce is so largely indebted, call for our admiring attention. The air, heated at the equator, rises and flows as upper strata towards the North Pole on the one hand, and the South Pole on the other. At the same time, currents of cold air are also moving as upper strata from the poles towards the equator. At parts of the earth's surface, called respectively the "calms of Cancer" and the "calms of Capricorn," both these currents dip to the earth or surface of the water, and pursue the remainder of their journey at a lower level; one carrying heat and moisture to the colder Arctic and Antarctic shores, while the other bears cool, invigorating breezes to the torrid zones. This gives but a feeble picture of the movements in one of the great heat reservoirs.

What is there in the spiritual universe that resembles and causes these currents, cold and warm? The physical cause, as we understand it, is the heating of the atmosphere at the equator. Wherever air is heated it ascends, and the places of the heated molecules are taken by those coming from colder strata.

The correspondence of a thing depends on its use, and use has relation to good. Is not the cause for these movements of atmospheric currents the influx from the spiritual kingdom into man? The angels of that kingdom are characterized by this, that they delight to do good to others without recompense. "The more they will and desire this, so much the greater is their felicity." (A. C. 3887.)

Now heat, light, and moisture are contained in the atmosphere, as well as the gases necessary for respiration and for the growth of plants. The movement of air means also the

receiving and imparting of heat and moisture, or of cool and refreshing air, to necessitous regions; hence the increase and support of animate and inanimate products.

It is by action that heat is generated. So, on the spiritual side, we are told, "Charity is nothing unless it manifests itself in the works of charity." Charitable intentions, that is, intentions of doing uses do not always — indeed, cannot — immediately take form. They are carried in the upper stratum of the natural mind, so to speak, as the heat-current in the atmosphere, and no one knows of their presence till the desired opportunity comes. Then the unselfish affections take form, temper our selfish and worldly states, cause a sensation of agreeable warmth in the natural man, stimulate our lower nature with the heat of charity, and soften it with the dews of sympathy, so that in outward conduct, as well as in purpose, we bring forth the "peaceable fruits of righteousness."

As by the wind of the earth is signified the Divine proceeding, or Divine truth going forth for man's reformation and regeneration, may we not think of the "Trade winds" as eminently benignant effects from this Divine cause? As they blow with steady persistence in the same direction during a great part of the year — as by their means so frequent and large interchange of products for the support of natural life is carried on — is it not probable that they are the natural effects of the circulation of the Divine Word among the nations, whereby man's spiritual life is sustained?

We are told that "when the Divine, proceeding from the Lord as a sun flows in gently, there is everywhere a state of peace and tranquillity in the spiritual world." And is not such placid reception the cause in this world, also, of mild and gentle breezes in the natural atmosphere?

But, when the Divine flows in with urgency — which is the case, we are told, when the evil are to be rejected — there exists in the lower parts of the spiritual world a strong wind like a storm or tempest. (A. E. 419.) And as there is a correspondence of the winds of our earth with those which exist in the spiritual world, and especially in the lower parts of the earth in that world — when the inhabitants of our earth

regard themselves and the world as ends; when they do uses for the sake of honor and gain — is it not to be expected that the prevailing winds in the countries where such a spirit obtains will be calamitous? For, as to our spirits, we are now in the world of spirits, and thus in the region of mediate causes. It would be an interesting study to observe the prevailing spiritual tendency of national life in connection with marked climatic changes.

I am strongly of opinion that calamitous seasons are due to the spread of indifference, coldness, infidelity, distrust, etc., and to the growing disregard for religious duties. As love, which is spiritual heat, waxes cold with those who are in falses of doctrine, is it not to be expected that the results of this will be felt in a painful way? In some respects our and other nations have overstepped the boundaries which the Ten Commandments interpose between Divine order and human disorder, and to that extent have removed from the protective sphere of the Divine Providence.

Let us now glance at the spiritual side of oceanic currents, such as the Gulf Stream.

The constant selection of truths in the memory, serviceable for special uses, which is made by the will, or love, of man, acting on his understanding, would seem to be a potent spiritual cause for the warm oceanic currents. We are told (A. R. 238) that Divine Truth at the boundaries in the spiritual world presents the appearance of a sea. In regard to ourselves, the knowledges of truth in the aggregate, which reside in the natural man, seem closely related to the sea.

The state of the natural man, or of the natural degree in man, depends, we are told, on the affection of his love. (A. E. 511.) The knowledge of truths retained in our natural memory is a gathering of waters, as it were, which is heated and set in motion by the will and its affections. Inert, at first, it is soon moved when a desire for some useful end arises. Then the currents of thought begin to flow, and stir not only the individual mind, but also others in sympathy, and so great movements begin and come to the surface; while knowledges which have no immediate bearing on the subject of present

interest sink out of sight into a condition of comparative quiescence.

The life of religion is, wherever received, a warm current, and the love and faith of the man who desires to serve his neighbor are fed continually by means of the Divine Word, the River of the Water of Life, for we read in S. S. 105 :

> The Word in the Church, although it is with few, comparatively, is life from the Lord through heaven to all the rest.

The life of religion — is it not the spiritual cause for the movement of the Gulf Stream? A broad river of warm water, which flows across the Atlantic, from the Gulf of Mexico to the western shores of Europe and Africa, starting with a temperature of eighty degrees Fahrenheit, and moving at the rate of four or five miles an hour. This warm current is ridge-shaped — higher at the centre or middle than at the sides. "The cold currents," says Professor Huxley, "in general seem to creep along the bottom of the ocean from the poles to the equator, while the warmer and lighter water floats in a contrary direction, from equatorial to polar areas." So the truths of religion are superior to and flow in a higher region of the mind than moral and civil truths. Their beneficent effect is felt in the life, when affections and thoughts animated by these truths come into visible form in our daily duties — just as the influence of the Gulf Stream is perceived in the amelioration of climate, and fructifying of the earth.

Let us now turn our attention to what are called "the passive forces." They are passive in respect to atmospheres and waters, but in their mutual relations they develop marvellous activities. Gravitation, cohesion, chemical affinity — what are the spiritual causes of these natural phenomena? Is not gravitation, by which bodies are held in position, or strongly drawn towards a common centre, only the embodiment of that Divine Love that attracts man's interior affections and thought to the true Centre? Cohesion, by which atoms, sometimes heterogeneous, are held together in mass — is not this an effect from that mutual support given by those who have common interests to gain, by union, for a time?

Under the law of chemical affinity, bodies form attachments, and then, being strongly drawn towards other bodies, dissolve partnership and form more intimate alliances. Thus, for instance, chlorine has a much greater affinity for copper than for mercury; and it will leave copper in order to combine with iron; the force of this affinity, also, is largely influenced by heat. In this simple example, we see a gradual declension — a feeble attachment to the more noble metals, which strengthens when transferred to the less noble. Copper has relation to natural good. Probably in such a combination as this with chlorine it would have relation to a blind and impulsive good-nature, and iron has relation to natural truth. The distinctive property of chlorine is that of destroying color — bleaching. Now, colors have relation to celestial and spiritual things; hence, a gas that in combination with water or lime absolutely destroys color, and renders its restoration impossible, must originate from some false principle derived from an evil lust. We may be helped in this enquiry, if we remember another characteristic of chlorine, namely, its suffocating odor. We are instructed (A. E. 549) that:

> In the spiritual world there is a power of persuasion which deprives others of the understanding of truth, and induces stupor and thereby grief upon the mind.

Further, we read:

> Persuasion carries away the use of reason. It is also called suffocating because it deprives the understanding of the faculty of thinking freely.

The disinfecting properties of chlorine are doubtless due to the circumstance that, by its origin, it forms a receptive and an attractive plane into which noxious influences may flow, and thus be removed.

The formation of what are called "salts," resulting from the combination of alkaline or basic oxides with acids, is another deeply interesting subject, which largely concerns the comfort and welfare of man. Sodium, as a metal, violently decomposes water; while spirit of salt, or hydrochloric acid,

has a suffocating odor. Yet these two, when combined, form common salt, from which again carbonate of soda is produced, and thence other alkalies. In all these cases, I suppose the metal or basic oxide, as it is called, has reference to some end, good or evil; and the acid, with which it combines, to some accordant truth or falsity; while the result is, by the care of Divine Providence, in every case something which shall be of use to man.

As we are instructed that often evil men are more ardent in the performance of uses than good men — being urged thereto by the spur of self-interest — we can see in their actions the reason why such useful products as common salt, soda, potash, etc., are formed by the combination of noxious substances, and also why these are drawn together with more or less force, according to the influence of heat.

Something more ought to be said before we leave the subject of acids and alkalies and their combinations. We have been told that there is everywhere an active and a passive. The true active is good; the passive is truth. Yet it seems as though acids acted on alkalies, rather than the reverse. But we must not forget that the acids are themselves not simples, but compounds. The spiritual cause for what we call the action of acids may be this: During the state prior to regeneration — called reformation — truth appears to be first, good second; yet all the time the whole of the power wielded by truth is derived from good. Acids, then, would appear to originate from the truths of good; that is, from knowledges respecting love to the Lord and charity towards the neighbor; or, in the opposite sense, from all things which favor self-love and the love of the world (falsities from evil).

Crystals offer an interesting field of study. The learned used to entertain an idea that angels and spirits were immaterial, either in a very obscure state, or almost nonentities — thoughts void of substance. (E. U. 10, 13–15; A. C. 1533, 3891.) Knowledges of things immaterial are represented by crystals, in the other life. (A. C. 7175.) There, also, truth is presented to view as angular; but good as round, thus continuous. Sometimes the forms of crystals vary, accordingly

as they are obtained at a low or a high temperature. In the former case they are more rigid — all the axes being at right angles; in the latter there is a slight change, two of the axes being at right angles — the other so inclined as to be oblique to one and perpendicular to the other. So knowledges in the memory are rigid; but the play of affection softens the hard outlines and adapts them to some end.

Passing by many subjects on which time may be profitably spent on other occasions, I want to offer a few remarks on the one special subject which suggested this paper, namely, "Isomorphism," or the property possessed by certain substances of so exactly taking each other's place in crystallized compounds, that their salts are identical in crystalline figure and color, and cannot be distinguished by the eye. For instance, it is said that "the alumina in common alum may be replaced by sesquioxide of iron, the potassa by ammonia or by soda, and still the figure of the crystal remains unchanged. (*Fownes' Chemistry*, p. 247.) This apparent identity, but intrinsic difference, is one of the facts of natural science.

What is the spiritual side of it? in other words, What is the cause? What spiritual things are there, which in appearance are identical, but in quality diverse, which can be substituted — the one for the other — without any knowledge of the change on the part of the beholder?

There is a love of dominion for the sake of self; there is a love of dominion for the sake of uses. The latter love is heavenly; the former love is infernal. In external form, these are so similar that it is difficult for a man in this world to distinguish between them.

Again, it is known in the New Church that "there is falsity from evil, and there is falsity from good; both may appear alike in the outward form, when in reality they are entirely different, because that which is within constitutes the essence, and produces its quality." (A. R. 625.)

Do not these apparent identities, yet absolute differences, present, on the spiritual side, phenomena which exactly answer to this property of "Isomorphism" or equality of form?

Here I must conclude these glimpses, offered by a student whose knowledge of physiography and chemistry is but scanty. That spiritual causes exist, we know; and, as it is stated that "there is no one thing existing in the created world, which has not correspondence with the things existing in the spiritual world, and which does not thereby, in its manner and measure, represent somewhat in the Lord's kingdom" (A. C. 2999), it is evident that investigation into these causes, when initiated by the love of growing wise for the sake of use, is a study worth pursuing. For knowledge, acquired from such a motive, brings also humility, love, and trust in the Lord.

Altringham, Eng. JOHN STUART BOGG.

MORNING OF THE SOUL.

CEASE with the haggard night the throbs of pain,
Come with the morning light a fresher strain;
The heavy-visaged sorrow quite forgot,
The tears of pallid woe remembered not.

Mourning hath caused grim shadowings to start,
And grief hath made a desert of the heart;
But grief and mourning of the night are bred,
And vanished are when vanquished night is fled.

Strike, then, the vaster chords; let sunny music chime,
Wake lordlier thoughts, blossomings defying time;
And with a dim, unutterable hush,
Flame-tipped joys seraphically inrush.

Chicago, Ill. A. LINCOLN KIP.

SUNDAY-SCHOOL TEACHING.

If I begin by speaking of the importance of Sunday-school teachers' work, it is not with a wish to be discouraging, nor to deter any timid persons from undertaking a service which they may perform usefully; my wish is only to awaken us to the need of careful preparation. It would be hard to overstate the importance of this work. In a measure the care of children's souls is intrusted to us during a time when they are very open to influences, especially those of heaven; when they are easily bent to what is good; when they are naturally imitative, and their minds are wonderfully receptive and retentive. What wise use angel teachers make of the tender states of little children who are brought up in heaven! At first angel mothers, and afterward wise masters, watch their developing faculties, and in pleasant ways adapted to the children's state they open their hearts toward the Lord and introduce them into the heavenly life. The Lord and the angels have an equal care for children who are growing up on earth, but the accomplishment of their purpose is partly dependent on us. The children are intrusted to the church as to a kind mother, to tend and to instruct, and the church details us to fulfil an important part of her duty towards them. We ought to be humble in assuming the trust. Yet in this work we are encouraged by the knowledge that we are not alone, but coöperate with the angels and the Lord, and therefore good results will attend our feeble efforts far beyond our power to estimate.

The word "teacher" hardly describes our true relation to the children in our care. It is too intellectual, and has in it too little of the element of love. The children are gifted by the Lord with two faculties — will and understanding — both of which must be developed and trained in heavenly life. We must keep both faculties constantly in mind. We cannot reach the understanding effectively except through the affections, and its training is useless except as it in turn strengthens and

guides the affections. Our work is not merely, nor chiefly, intellectual. We have not only to teach the children about the Lord and heaven, but to awaken in their hearts a love for the Lord and all that is good. Read in "Heaven and Hell" how in heaven the children's understanding is trained through the affections and for the sake of the affections. (H. H. 337.) And in the "Divine Providence," we read:

> They are introduced into angelic wisdom, and by it into heavenly love by delights and blessings from the Lord, first by beautiful objects in houses and pleasant things in gardens; then by representatives of spiritual things which affect the interiors of their minds with pleasure; and lastly by truths of wisdom, and so by goods of love, thus continually by delights in their order. (D. P. 136.)

With others of maturer years, we are told, affection of truth is continually inspired for the sake of uses of life. (H. H. 517.) Knowledge imparted without affection has little power, and if it does not strengthen pure affections it has no use. Love of the Lord and His Word, rather than knowledge of these things, is what children in this world need. The bonds of affection are the ones which will hold in after life when the children are tempted to turn away from what is good. These bonds, if they are strained and broken, suffer pain, but intellect feels no pain.

It becomes our duty in all beautiful and lovely and delightful ways, by external innocent pleasures and by inward holy influences, to awaken and strengthen heavenly affections. This shows us an important qualification of a Sunday-school teacher which we may have overlooked. Mere knowledge does not fit a teacher for his work. He must not only ask himself, Do I know enough about the Lord and the Bible to teach these children? He must ask, Do I sufficiently love the Lord and these holy things myself? and do I truly love the children? The angel mothers to whom the little ones in heaven are intrusted, are said to be they who in the life of the body tenderly loved little children, and at the same time loved the Lord; and the little children also, from an innate disposition, love them. (H. H. 332.) This is a teacher's first qualifica-

tion, that she tenderly love little children, and at the same time love the Lord.

There is something which a teacher should bring to the class more important than instruction — it is a heart open to the Lord and to the children; filled with that real love for the Lord which proves itself by doing His commandments, and by that real love for the children which lays down its life for their sake. A real spiritual teacher of children should actually live for them, should in the life of the week have them in mind, and should refuse self-indulgence and wrong-doing of every kind for their sake, that she may bring to them, not the poisoned influence of evil, but the pure light and sweet affection of heaven. This is the best and most important preparation that Sunday-school teachers can make. It does not mean that to be useful teachers they must attain to angelic perfection in their life, but that they must be in the humble effort to look toward the Lord and heaven, and so to keep their hearts open to the holy influences which they would bring to the children. This preparation does not depend on much learning, or on wide opportunities for study. It is preparation which all can make as they follow their round of active duty.

The affection for the children may begin as a general love for all children, but it must grow into special affection for those whom we are trying to help. We must cultivate it by becoming acquainted with them and with the interests which make up their lives. We must have close sympathy with them, and draw near to them, not for the sake of personally attaching them to ourselves, but of winning their love for the things of heaven. If they love us in return, as they should do (we are taught that the heavenly children love the angel mothers), we should receive their love most humbly. It is a very holy thing, for while directed toward us in the child's heart it is in reality in large part love for the holy things and holy influences which have come into the child's life by means of us. The grateful affection awakened in the children we must not claim for ourselves, but accept it only to direct it to the church and to the Lord.

We are now prepared to think of instruction, for our love for the Lord on the one hand, and for the children on the other, impels us to impart to them what we find precious ourselves; and there is real power in what is told from the heart, because it is felt to be so good that it must be shared with others.

A little boy about six years old learned from his mother the Christmas story, and it seemed to him more beautiful than anything he had ever heard. It made a profound impression on him. He attended a kindergarten school. The next time he went he asked the teacher if the children might stay after school, for he had something that he wanted very much to tell them. She said they might; and he told them the Christmas story as his mother had told it to him. He told it because it was so wonderful and precious to him that he could not help sharing it with the other children. Coming so from the child's own heart, we can well believe the testimony of those who heard it, that they had rarely heard anything so touching and impressive. We should teach for the same reason, and our lessons should be impressive in the same way. In our preparation we need most of all to fill our hearts so full with the sense of holiness and power of the Word, that we feel impelled to express it to others — till "from the abundance of the heart the mouth speaketh."

In the intellectual part of the teacher's preparation, as in the warm affection, there should be a generous abundance. A wealth of knowledge is within our reach to make our study of the Word, both in its letter and its spirit, full and interesting. There are good books and maps and pictures to make real the Bible lands and their physical features, their plants and climate, the customs and history of their people. These books are not hard to study but easy and delightful. We do well not only to use them for reference, but to choose some of our pleasure-reading from among such books. Every Sunday school should gather together such a library for its teachers, and when it is gathered, should teach them to use it.

A good nucleus of a teachers' library would be made by the following books: The Bible in the authorized and revised

versions; a concise and reliable commentary, like the excellent little volumes of the Cambridge Bible; Geikie's "Hours with the Bible," treating of the books of the Old Testament; Geikie's "Life and Words of Christ" — on the whole, the teacher's most serviceable help in Gospel study; Edersheim's "Life and Times of Jesus the Messiah," which being written by a Christian Jew, is especially good on all points of Jewish custom and tradition; Andrews' "Life of our Lord," a critical volume, comparing opinions on different points of history. To these we should add books which bring us the result of recent research: "The Hand-Book of the Bible," by the Conders; Conder's "Tent Work in Palestine"; Schumacher's "Across the Jordan"; "The Land of Moab," by Tristram. With these we might put some illustrated book of Bible plants like that of Balfour. A good atlas and outline of the Bible history is given us by Hurlbut and Vincent. Details of geography and history are found conveniently in a good guide-book like Baedeker. "In Scripture Lands," by E. L. Wilson, gives an abundance of good pictures. As we are able we shall add to the library the volumes of "The Story of the Nations," and the excellent series, "By-Paths of Bible Knowledge." The library will also contain such New-Church commentaries as there are. The Gospel studies by Bruce, and his "First Three Kings of Israel," the volumes by Clowes, which bring together so many helpful passages from Swedenborg, and other helpful books on various parts of the Word, or on the Science of Correspondences which gives the key to spiritual interpretation. Every school should make the beginning of such a library for its teachers, and, if it is able, should collect besides books, photographs, and lantern slides, and a museum of articles illustrative of Eastern customs. The reading of such books is delightful in itself, and forms a general basis for the intellectual part of the Sunday-school teacher's work.

There must also be special preparation for each Sunday's lesson. The preparation must be of two parts. First, we must gather information about the lesson, and gather abundantly, as if it were merely for our own satisfaction. It is well to begin our study by reading the lesson carefully with

some trustworthy commentary like the Cambridge Bible at hand, to make sure that we correctly understand the meaning of the text. Then we may read, in other books of reference, descriptions of the scene of the lesson, or of customs or events of history which are involved. Here we shall make use of the studies of the Lord's life by Andrews and Geikie and Edersheim. Then by the help of Clowes, or of the General Index of Swedenborg, we can examine the spiritual side of our subject, and learn all that we are able of its infinity of meaning, feeling in every lesson, from whatever part of the Word, the application to the Lord and to ourselves. It is well to begin this study early in the week that it may not be hurried, and that it may have time to grow in the mind. If a teachers' meeting is held let it not be Sunday morning or Saturday night, but as early in the previous week as possible, that the knowledge which is gained may become thoroughly our own before we attempt to impart it. This gathering of information is the first part of our preparation.

The second part is to select among what we have gathered what we will present to the children, and in this we shall be guided by our knowledge of their special needs. We must also arrange the lesson so that it shall be interesting and effective. Teaching is indeed a science in itself, based upon a thorough knowledge of the developing faculties and states of children's minds. But let it be remembered, for the comfort of teachers who have not made this science a study, that real love for the children, and for the holy things we are teaching, will guide instinctively to useful methods. The love without the science is far better than the science alone. But no one should attempt to teach a lesson without a definite plan in his own mind, how he is to begin with something already familiar to the children, how he is to proceed, and how he is to end — the whole lesson centering about one point which shall never be forgotten.

The preparation of Bible lessons has been especially in our minds. The same principles must guide us in preparing doctrinal lessons. Here as in the other case we have abundant material, and here also it will be of the greatest service to the

teacher to choose for general reading books related to the subject he is teaching, then when he takes up the book to study for his lesson, he is not going out of his usual state into one which is strange. When the time comes for special preparation, read the numbers assigned for the lesson. Perhaps they refer to passages in other books of Swedenborg, which must also be read. Perhaps in the margin we find references of our own from a former reading, making comparison with passages elsewhere. The "Correspondence-School Notes" are a useful aid in explaining hard points and in referring to other helpful passages. Having gathered abundantly from all sources, it is most necessary — quite as much so as in the case of Bible lessons — to consider carefully how the subject shall be presented to the children. It will never do simply to sit down and read the numbers with the class. This will awaken no interest and may even do real harm by producing a distaste for doctrinal study. We must approach the subject from things already familiar, from previous lessons or from every-day experience, and we must lead along naturally to the new thoughts which we wish to present, drawing out from the children more than we ourselves impart, keeping their thought and interest actively alive, but guiding it carefully to true conclusions. Finally, perhaps, we may with profit read parts of the lesson with the children, to give definiteness and authority to the instruction. The teacher in selecting and arranging his lesson imagines himself with his scholars, feeling the inspiration of their active minds, and guided by his knowledge of their needs.

We have mentioned teachers' meetings. They are capable of being made the greatest help in our work. They may help in a general way by promoting good understanding among the teachers, and enabling them to work with a common purpose and method. They can help also in the special preparation of each week; in the gathering of information, and in the arranging of the lesson for the children. Meetings are often held which are instructive to the teachers, which overload them with material, in fact, but fail of much practical use, for they do not show how to present the instruction to

the children. Having informed ourselves we must think, What shall we attempt with the class? And often a teacher needs more help to know what to leave out than to know what to put in. Then the questions are: How shall we introduce this lesson? and how shall we proceed? and how shall we end? In this, teachers can help one another with useful suggestions; even a frank confession of failures is often most helpful, and leads to improvement in methods and better success in the future. Teachers' meetings will gain in use if they give a larger proportion of their attention to thinking how to present the lessons to the children, sometimes helping inexperienced teachers by a sample exercise. And as before suggested, let the meeting give its help early in the week, that there may be time for the teacher to digest what is learned, and to mature a careful plan for his lesson.

From teachers' meetings we pass to a thought about lesson helps and notes. There are very many published nowadays, some of them excellent; but they so often do more harm than good that sometimes we are tempted to wish that they might be given up altogether. A teacher so easily gets the impression that the work is done for him by the notes, puts off his preparation, thinks it unnecessary to attend a teachers' meeting, and ends, perhaps, by reading the notes to the children, or by mechanically learning and imparting their contents. The teaching is hampered and killed by such slavish adherence to notes. Even if notes could contain enough for a useful lesson, they would be worse than useless if they encouraged the teacher to work in this mechanical way. There could be no life or power in his teaching. Yet notes may be made to do good service as a guide in study, and they are a most important supplement to a teachers' meeting. They may gather for the teacher some facts not easily accessible; they may give descriptions of places from those who have seen them; they may even suggest a plan for presenting a lesson to younger or to older children; but the best notes can be only a guide which must be followed intelligently and not blindly. Study for yourself, filling your mind with information about the subject, and your heart with a sense of its holi-

ness and Divine power, and go to your class eager to impart what is so precious to you, adapting it as love only can show you how to the special needs of the children.

And remember, in your teaching, that you address the intellect, that through it you may reach the heart and life. If your lesson brings a sense of holiness to the children's souls, if it awakens a noble resolution or a tender affection for the Bible and the Lord, if it leads to one good action, you should feel more than repaid for all your pains in preparation.

Philadelphia, Pa. WM. L. WORCESTER.

SABBATH EVE.

PEACE in the wide and quiet evening air;
And freed for one short while from earthly care
The spirit leaps beyond the realms of space,
And feels the light of heaven on its face.

Unheard, unseen, with inward-moving sense
We catch one impulse of its life intense,
Subtile, soft, and sweetly delicate,
Fragrant, star-like, warmly irradiate.

And from this holy immolation,
Thrilled with a tender consolation
As of the touch of angels' hands, we go,
And heaven's light shines radiant on the brow.

A. LINCOLN KIP.

THE CITIES OF THE WORD. — VIII.

IX. — THE DESTRUCTION OF THE CITY.

PECULIAR interest is connected with the manner in which doctrines become useless to man, or in which doctrines lose their inherent power. This is typified by the destruction of the cities and the various ways in which this is done. For it is evident that the ways in which the Lord is able to remove effete doctrinal matter from the spiritual economy must be as varied as the ways which He adopts of removing other useless matters from the organism of man, both from its spiritual and from its natural parts. The physiologist goes into ecstasies of delight when he contemplates the various wonderful contrivances whereby the body rids itself of extraneous matters or of such matters as will become dangerous to the organism if permitted to remain. Whenever the body is in such a condition that foreign elements or matters in themselves useless can deposit themselves in any of its nooks and crannies, it becomes an imperative necessity that these matters should be removed, and should be thoroughly removed. Therefore the edict would go forth from the head-centres of the body (emblematically speaking), that such things should be utterly destroyed. In the same way, when any doctrinal matter in the spiritual economy threatens to become dangerous to the welfare of the totality, the edict goes forth that all such effete thought-material must be removed. If this edict were given in the language of Scripture it would sound thus:

If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men the sons of Belial are gone out from among you and have withdrawn the inhabitants of their city, saying, Let us go and serve other Gods which you have not known: then shalt thou inquire and make search and ask diligently. And behold if it be truth and the thing certain, that such abomination is wrought among you, thou shalt surely smite the inhabitant of that city with the edge of the sword, destroying it utterly and all that is therein, and the cattle thereof,

with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and thou shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God; and it shall be a heap forever; it shall not be built again. And there shall cleave naught of the cursed thing to thine hand, that the Lord may turn from the fierceness of His anger, and show thee mercy and have compassion upon thee, and multiply thee as He hath sworn unto thy fathers. And thou shalt hearken to the voice of the Lord thy God, and keep all His commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God. (DEUT. xiii. 12–18.)

This is one of those apparently cruel sayings of Jehovah, to which, in the minds of many, there are such serious objections. For they say in their hearts: "Why does the merciful God command His children such cruel things? Wherein is the mercy of these sayings?" But it should not be forgotten that the Word is a wonderful book, written in pure correspondences, in which these words refer to the tender mercy of the Lord in removing from the nature of man all such matters as are incongruous and therefore dangerous to him and to his eternal welfare. The saying does indeed sound cruel, but when probed to the very bottom of its literal meaning it simply shows the nature and character of the people of those days and the ideas they had of their God, Jehovah, while in the internal sense it refers so palpably to the mercy and loving kindness of the Lord as to require no explanation, much less a defense or an apology. That it refers to the intensity of the Lord's mercy will be seen in what follows.

When the subject is carefully looked over it will be found that the Lord destroyed cities by various means — by fire, by the sword, by pestilence, and other means. Among them most prominent is that of fire, and there are three sources given from which the fire originated. The first is directly from the Lord, as in the case of Sodom and Amorrah (Gomorrah). In this case the fire is said to have fallen from God out of heaven (GEN. xix. 24). Swedenborg explains this appearance to be due to a peculiar state in which the wicked are, and which is here described, namely, that with the wicked things are turned

in such a way that the feet come where the head should be, and that things coming from below would appear to them to be coming from above. This law is not at all incredible to him who has made a study of sense-impressions in this world, and who knows that the eye, the ear, in fact every sense turns everything about in exactly the same way, and that hence a purely sensual being, such as a wicked man necessarily is, must needs live under a constant reign of perverted or rather inverted senses. The scene described is attributed to the Lord in the same way as the sicknesses and failings of mankind are attributed to Him. Just as the Christian of today on a bed of sickness complains that the Lord is inflicting this disease upon him as a punishment, just so the men here described thought that the fire that consumed them fell from heaven.

In the internal sense here, however, is described the change of state that goes on in the mind of the man whose soul is in the conditions concealed under the names of the two cities called Sodom and Amorrah. We quote the following to show what is here given in the internal sense.

"From Jehovah out of heaven." Hereby is signified that it was from the laws of order as to truth, in consequence of their separating themselves from good, as can only appear from the internal sense whereby is discovered how the case is in respect to punishment and damnation, that such things by no means come from Jehovah, that is, from the Lord, but from the man himself, the evil spirit, or the devil who is the object of punishment and damnation, and this by virtue of the laws of order as to truth, in consequence of their separating themselves from good. All order is from Jehovah, that is, from the Lord, according to which all things, both in general and in particular, are governed by Him, but with a manifold difference in respect to such government as is grounded in will, in good pleasure, in love, and in permission. The things which proceed from the Lord's will and good pleasure are from the laws of order as to good, and so also are several things which proceed from His government as grounded in love, and some likewise which proceed from His government as grounded in permission. But when man separates himself from good he then casts himself into the laws of order which are of

truth separate from good, and which are such that they condemn him, for all truth condemns man and casts him down into hell, but the Lord, by virtue of good, that is, of mercy, saves him and raises him up to heaven; hence it is evident that it is man himself who condemns himself. Several things which come to pass of permission are of this nature; as, for example, that one devil should punish and torment another, not to mention numberless other cases. Such things originate in laws of order as to truth separate from good, and unless these laws had their operation, as in the above instance, the wicked could not be held in any bands of restraint nor hindered from assaulting all the good and upright and destroying them eternally; to prevent this is the good which is regarded by the Lord in the permission of such laws. The case in this respect is like that of a mild and merciful king here on earth who intends and does nothing but what is good. Unless that he tolerated that his laws should punish the wicked and unruly (although he punishes no one, but rather grieves that his subjects are such as to make it expedient that their evils should punish them), his kingdom would be left a prey to the most lawless invaders, which would argue the greatest want of clemency and mercy; hence it appears that Jehovah by no means caused sulphur and fire to rain, that is, condemned to hell, but that they who are principled in evil and in false principles originated in evil, condemned themselves in consequence of their separating themselves from good and thus casting themselves into the laws of order grounded in truth alone; hence then it follows that this is the internal sense of the words under consideration. That in the Word, evil, punishment, cursing, damnation, and several similar things, as here the raining of sulphur and fire, are attributed to Jehovah or the Lord, appears from several passages, as in Ezekiel: "I will plead with him with pestilence and with blood, I will cause sulphur and fire to rain upon him" (xxxviii. 22); and in Isaiah: "The breath of Jehovah as a stream of burning pitch" (xxx. 33); and in David: "Jehovah shall rain upon the wicked, snares, fire, and sulphur" (Psalm xi. 6); and again: "There went up a smoke out of His nose, and fire out of His mouth, coals were kindled by Him" (Psalm xviii. 8); and in Jeremiah: "Lest My fury go forth as fire and burn, and there be none to extinguish it" (xxi. 12); and in Moses: "A fire is kindled in Mine anger, and shall burn even to the lowest hell" (Deut. xxxii. 22); not to mention expressions to the same purport in many other places.

For good is not further distant from evil, or heaven from hell, or a Divine principle from a diabolical principle, than the Lord is from being the efficient cause of such things which come from evil, hell, and the devil, but in no respects from the Lord Who is essential mercy and essential good; nevertheless, since it appears as if they came from the Lord, therefore for the reasons mentioned in the above passages they are attributed to Him. It is here said, "That Jehovah caused to rain from Jehovah out of heaven." By which words it appears in the sense of the letter as if there were two, one on earth and one in heaven; but the internal sense teaches how this also is to be understood, namely, that by Jehovah first named is meant the Lord's Divine human and holy proceeding understood in this chapter by two men, and that by Jehovah named a second time is meant the essential Divine, which is called the Father, concerning which see the preceding chapter, also that this trine [or threefold principle] is in the Lord, as He Himself saith in John: "He who seeth Me seeth the Father; believe Me that I am in the Father, and the Father in Me" (xiv. 9–11); and concerning the Holy Ghost He saith in another place: "The Comforter shall not speak of Himself, He shall receive of Mine, and shall declare it unto you" (xvi. 13 15). Thus there is but one Jehovah, although two are here named; the reason why two are named is because all the laws of order are from the Lord's essential Divine, the Divine human, and the Holy proceeding. (A. C. 2447.)

"And he overthrew those cities." That hereby is signified that all truths were separated from them that there might pertain to them nothing but falses, appears from the signification of cities as denoting doctrinals, consequently denoting truths, inasmuch as truths relate to doctrinals (see n. 402, 2268, 2428), which are said to be overthrown when falsity takes place of truths, in the present case when all truths were separated from them, and also all goodness which is likewise treated of in this verse, inasmuch as the subject here is concerning the last state of those within the Church who are principled in falses and evils; the state of such also in the other life is agreeable to this description, as may appear from the following brief relation: They who come into the other life are all brought back into a life similar to that in which they lived in the body; and afterwards with the good, evils and falses are separated, that by goodness and truths they may be elevated of the Lord into heaven; but with the wicked, goodnesses and truths are

separated, that by evils and falses they may be conveyed to hell (see n. 2119); according to the Lord's words in Matthew: "Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, even that which he hath shall be taken away from him" (xxv. 29; LUKE viii. 18, xix. 24–26; MARK iv. 24, 25); which is also signified by these words in Matthew: "Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares and gather them together into bundles to burn them; but gather the wheat into My barn; the harvest is the consummation of the age; as therefore the tares are gathered together and burned in the fire, so shall it be in the consummation of the age" (xiii. 30, 39, 40); and also by what the Lord spake concerning a net cast into the sea, and gathering fish of every kind, whereof the good were gathered together into vessels, and the bad were cast abroad: "So, saith He, shall it be in the consummation of the age" (verses 47–50 of the same chapter); what is meant by consummation, and that the like is implied in respect to the church may be seen n. 1857, 2243. The reason of the separation of evils and falses with the good is lest they should hang between what is evil and what is good, and that by what is good they may be elevated into heaven; and the reason of the separation of goodness and truths with the wicked is, lest by any goodness appertaining to them they should seduce the well-disposed and that by evils they may retire to their place amongst the wicked in hell; for such is the communication of all ideas of thought and of affections in the other life, that goodness communicates with goodness and evils with evils, (see n. 1388–1390); wherefore unless they were to be separated, innumerable mischiefs would ensue, besides that there could be no consociation; when yet all things are consociated most exquisitely in the heavens according to all the differences of love to the Lord and of internal love and of faith originating therein (see n. 685, 1394); and in the hells according to all the differences of lusts and of phantasies thence derived (see n. 695, 1322). But it is to be observed that separation is not a plenary removal, for no one is altogether deprived of what he once had. (A. C. 2449.)

We have in these words a key to the understanding of a great many other passages in the Word in which the destruction of cities is narrated and the manner of their destruction shown.

Among the cities whose destruction is thus told there are distinct varieties which call for comment. In the first place it is not always the case that the fire comes either directly according to the literal statement from God, nor does it come by His command. For there are instances in which a doctrine is destroyed by some principle in man. Thus in the case of the city of Jerusalem, which signifies the doctrine of the church in general, we find that it is once destroyed by fire by the sons of Judah. We recognize in the expression "Sons of Judah" any principle derived from the celestial man in the good sense, or anything derived from the worst of self-love in the opposite sense. For the expression "Son" signifies anything that is derived from anything preceding, while the expression "Judah" signifies that highest type of humanity which we call the celestial man. (JUDGES i. 8.) A city thus destroyed by fire signifies any doctrine made impossible with self-love. There are a number of such doctrines in the church and have been ever since the church was formed. But the mercy of the Lord is set steadily against them and they vanish gradually from the sight as the mists vanish from the sun. For the action of a fierce love upon the educational structures of the mind is exactly the same as that of fire upon the structure of a city. It devours, it burns, it destroys. Its intense desires have not time to wait for the slow plodding of intelligence. It does not want to wait for the gradual fulfilment of its wishes. It rushes forward and breaks out beyond all bounds. See the intense self-esteem of the Crusades and the train of disasters they carried in their wake. Thousands went into a reckless, useless death with the fiercest of hatred in their heart in the name of their God. The ugliest blots upon the escutcheon of the church arise from these conflagrations of malice and evil intent as they lick up the carefully reared doctrinal structures of the mental cities.

But on the other hand the love of God is as a consuming fire. His love, too, is gently intense, if such a paradox can be used — too powerful for man to bear; so intense in nature and power that God must enwrap Himself in two great swathes of the human Divine before he dare approach the angel in his inmost being. The love is too intense to describe and

therefore of necessity when it inflows into the mind weak humanity must give way before it. For the love of the Lord is as consuming fire in very deed, and when under Providence the man-made tenets of faith are made subject to this fire, the city is quickly burned. Therefore the Lord frequently speaks of the city destroyed by fire at His Word, or by His command.

But in most cases the love typified by the fire is that of man. It is the love of self and sometimes the love of self in its intensest form. When this depth of self-love is to be pictured the picture would be thus given: "And it came to pass, when Zimri saw that the city was taken, that He went into the palace of the king's house and burned the king's house over him with fire and died." (1 KINGS xvi. 18.) Though in the literal sense only a story of the perverse courage of one of the ancient heroes, in the internal sense this narrative gives but too wofully true a picture of the headstrong nature of man in his matters of doctrine. How many men, when they find that a position in matters of a doctrinal nature is no longer tenable, will cling rigidly to the principle from which that doctrine emanated, that is to the king's house, and will go down into mental death with it rather than forsake what the spirit has learned to claim as its own, because begotten of itself.

And in some cases the deeper seated loves of man that thus manifest themselves are traced in the picture record of the Holy Book and called by name. In one instance at least this is done, and it is said that the Amalekites burn the city. "So David and his men came to the city, and behold it was burned with fire." (1 SAM. xxx. 3.) But it is not always the deeper seated passion of man that destroys his mental structures. It is sometimes one of the less important faculties that causes the destruction. For in some instances it is the spirit of simple scientific investigation that uproots some superstitious doctrinal structure in the mind of man and makes him ready for a nobler and a more worthy purpose. The scientific principle is then called the "King of Egypt," and the story reads thus: "For Pharaoh, the King of Egypt, had gone up, and had taken Gezer, and burnt it with fire and slain the Canaan-

ites that dwelt in the city, and had given it for a present to his daughter, Solomon's wife." There are many more such doctrine-cities in the present economy of the church that could safely be destroyed and that probably will be destroyed as soon as the King of Egypt will come up against them. From the superstitious fear of the cemetery to the ridiculous depth of the crape on a business man's hat, there is an entire series of cities without which the church could do very nicely; all of them cities which the church can very easily dispense with.

Nor are we left without directions in regard to the distinctions which the Divine Artificer makes with reference to the work thus indicated. To every mind that has turned its thought in the direction of the upbuilding of mental structures, the impression must be familiar that there is a certain unity that underlies all diversity. For instance: If I take into my hand a smooth cube made of stone, it will be apparent that my mind is engaged in various processes of thought and reflection. In the first place it must take cognizance of certain impressions which are being "telegraphed to the brain," as the physiologist insists upon describing it. Not only do my fingers tell me that the thing about which they are clasped is smooth, they also tell me that it is cold, that it has corners, that these corners are at equal distances from one another, and that the corners are sharper than the edges, while at the very same instant the muscles of wrists and arm tell me that the cube has certain weight. In the same instant the mental structures of the spirit may be active in many directions. I may be thinking how much the block costs, what was the name of the man who made it, for what purpose I hold it in my hand, in what way it differs from other cubes that I have seen, how much heavier it is than the same sized cube of wood, and various other matters, for each of which I would at the time be using some other portion of my spiritual organisms, therefore also of my natural brain. Now, in all this endless array of thought upon any one subject there is a dual source of unity. The first is the unity of the object itself, for no matter how many thoughts I may have about the cube it will remain a single cube and not turn into more than

one. Its unity is not disturbed or interrupted by the number of thoughts, nor by the quality of thoughts which it arouses. It forms the centre about which the thoughts naturally group themselves. It is the unit of concentration.

The other unity is that which is evident from this line of thought. If I have become thoroughly familiar with the object which I have in my hand, it may give rise to similar objects. That is, I may conclude to fashion or reproduce other such cubes as the one which I hold in my hand. But the more thorough my familiarity with the object is, the less do I require the object itself as a pattern. There is a condition possible in which the pattern is so thoroughly inwrought into the mental structures of the spirit that the material object can be dispensed with almost entirely. There must be a possibility, under varying circumstances, which obviates the original basis or ultimation for thought, and reproduces the thought directly from the image in the brain or from the vessel in the spirit. The skilled workman who produces mechanism after mechanism, and even varies parts in the mechanism according to some mental combination formed independent of any material pattern, illustrates this point amply. If we transfer this to the doctrinal structures of the mind, we shall readily see that there is a possibility of the Lord's destroying the original conception or form of a doctrine, but retaining the results of it, or the mental structures created by it, and transferring them to some other department of human life. When this is given in the Word of God and told in the strange symbol-tongue of the Holy Book, we read it as the story of a city which is indeed destroyed, but certain portions are retained, certain principles are left intact. Thus the general type of the story would sound:

> And we took all his cities at that time,
> And utterly destroyed the men,
> And the women, and the little ones,
> Of every city we left none to remain.
> Only the cattle we took,
> For a prey unto ourselves,
> And the spoil of the cities
> Which we took. — Deut. ii. 34, 35.

And we took all his cities at that time,
There was not a city which we took not from them.
Threescore cities, all the region of Argob,
The kingdom of Og in Bashan.
All these cities were fenced
With high walls, gates, and bars,
Besides unwalled towns a great many.
And we utterly destroyed them,
As we did unto Sihon, King of Heshbon,
Utterly destroying the men,
Women, and children of every city;
But all the cattle
And the spoil of the cities,
We took for a prey to ourselves. — DEUT. iii. 4–7.

And Saul came to a city of Amalek
And laid wait in the valley.
And Saul said unto the Kenites,
Go, depart, get you down
From among the Amalekites,
Lest I destroy you with them. — 1 SAM. xv. 5, 6.

Slay utterly, old and young,
Both maids and little children and women,
But come not near any man
Upon whom is the mark,
And begin at my sanctuary.
Then they began at the ancient men
Which were before the house. — EZEK. ix. 6.

In all of these places it will be seen that the process involved is one in which there is a partial destruction and at the same time a preservation of certain elemental forms. In the one case the form preserved is a lower one, for it was cattle and the spoils that were preserved. In the other case it is a higher form of intelligence that is preserved, for it is the Kenite that is told to leave the city; while, again, in the case of Ezekiel, there is a still higher form of preservation, since the intelligence preserved is marked especially by God. Thus we find certain doctrinal points in which the element of preservation is of the less important order. There are possibilities in the individual life in which doctrinal thought changes radically.

The Trinity, the Resurrection, and other doctrinal matters are cast loose entirely from their original moorings, and are removed and destroyed from the mental city. But the doctrine that lies nearest the governmental idea, that builds up from the minutiæ of ritualism to the most complicated ecclesiasticism, is retained, and is made the basis of a new life. Men, women, and children are indeed destroyed, but cattle and spoils are carried over into the new state. Again, the matters of doctrine as in the previous condition are laid aside and changed and shifted about. Man will shift for instance from the Methodist thought of the Christ to the Adventist thought of the Christ, and destroy his first conception, but yet retain the thought contrary to his creed and in spite of creed that children are angels immediately after death. That is, a certain tribe, a certain family of thought, is preserved, while all the rest is subject to the changes of the flesh. And again, the same will be true in regard to the doctrinal position of man when his convictions run counter to his creed, in such a way as to assure him that he will recognize his friends in the future life. In that case the strange word-picture of Ezekiel is true.

A natural fact and a spiritual fact will sometimes go hand in hand. Just as the Lord removes doctrinal tenets from the natural mind, and throws them off to the peripheries during the earth-life, so He removes doctrinal matters to the peripheries at death. The memory goes into its strange trance-sleep, it drifts off upon a sea of silence; it melts away as the upper crown of the iceberg melts, leaving the depths of the mass to float partially seen, adown the silent currents of the sea, and men will forget what they were on earth and that they were on earth.

This is represented in the Word by the fact that there is a distinction made in the manner in which a near city and a distant city are treated.

> When thou comest nigh unto a city
> To fight against it,
> Then proclaim peace unto it.

And it shall be, if it make thee answer of peace,
And open unto thee,
Then shall it be
That all the people that is found therein
Shall be tributaries unto thee,
And they shall serve thee.
And if it will make no peace with thee
But will make war against thee,
Then thou shalt besiege it.
And when the Lord thy God
Hath delivered it into thine hands,
Thou shalt smite every male thereof
With the edge of the sword.
But the women and the little ones and the cattle
And all that is in the city,
Even all the spoil thereof,
Shalt thou take unto thyself,
And thou shalt eat the spoil of thine enemies,
Which the Lord thy God hath given thee.
Thus shalt thou do unto all the cities
Which are very far off from thee,
Which are not of the cities of these nations.
But of the cities of these people
Which the Lord thy God doth give thee for an inheritance,
Thou shalt save alive nothing that breatheth.
But thou shalt utterly destroy them,
Namely, the Hittites and the Amorites,
The Canaanites and the Perizzites,
The Hivites and the Jebusites
As the Lord thy God hath commanded thee.
That they teach you not to do
After all their abominations,
Which they have done unto their gods.
So should ye sin against the Lord your God.

— Deut. xx. 10–18.

Vineland, N. J. Adolph Roeder.

THE FIRST CLEANSING OF THE TEMPLE.— A STUDY.

John ii. 13–25.

Andrews, in his "Life of our Lord" (p. 167), says:

> The cleansing of the temple may be regarded as the first step in the Lord's Judean work, the first public manifestation of Himself before the rulers and the people.
>
> His whole Judean ministry [he continues] was an appeal to the people, and primarily to the rulers, to receive Him as the Messiah. (p. 169.)

Edersheim explains to us why the rulers refused. He argues that the great profits of the money changers, and of those who sold the oxen, sheep, and doves, were absorbed by the high-priest Annas and his family, who had become immensely rich and tyrannical through the traffic in things essential to the temple-worship. (i. p. 372.) And he further claims that this is the reason why no resistance was offered to the Lord at this time: they feared a tumult because the people recognized in the Lord a champion against their ecclesiastical oppressors. But a deadly feud had begun between them and the Messiah. The owner of the vineyard had sent His son to demand the fruits, and seeing Him they had agreed together to kill Him, and so keep possession of the vineyard. And so Edersheim calls attention to the fitness of this cleansing of the temple as the first public act in the Lord's ministry, reminding us of the words spoken in this same place at twelve years of age, "Wist ye not that I must be about My Father's business." And now, in due time, we have the beginning of the fulfilment of them. We find Him about His Father's business. It is almost like the rounding of the sentence to say: "Take these things hence; make not My Father's house a house of merchandise." And then if we add still further the words spoken at the second cleansing of the temple, just before His destruction on the cross was accomplished, may we not seem to find the completion of the sentence? for then He said:

It is written, My house shall be called a house of prayer; but ye make it a den of robbers. (MATT. xxi. 13.)

The first cleansing seems to have been from merchants, the second from robbers. The merchants through a rejection of Him had in time become robbers. Our subject is the first cleansing, so we have to do with merchants. Turning to the internal sense, we find that spiritual merchants are those who deal in the good things and true things of the church and heaven. The good things are the things of the affections, and the true things are the things of faith, or doctrines.

The doctrines are represented by the money in the temple traffic. A certain amount of doctrine was to enter into the temple worship, namely, that represented by the half-shekel of the sanctuary; or, at this time, we are told by Edersheim (i. 367), its equivalent, the common shekel of Galilee. But doctrines represented by all the other coins then in circulation, Persian, Syrian, Tyrian, Egyptian, Grecian, and Roman, must not be offered.

And so it must be always. The half-shekel represents a determination of what is good and true. Of all the standards of goodness and truth which are circulating in the world, we must bring to the house of the Lord in worship only those taught in the Word of the Lord. Even the copper coins of the church must be converted into silver — natural into spiritual conceptions — before they can be accepted in worship. And all this money-changing must be done outside of the temple; it must be done beforehand, and in preparation, if we would not profane the holy things of worship. As the Holy Supper in the Christian Church takes the place of the great feasts in the Jewish, does this not suggest the importance of individual preparation and of public preparatory meetings before this Sacrament in which Christian worship culminates?

But the providing of the half-shekel of the sanctuary was not the only use of the money-changers. Men coming from foreign lands, and men not from abroad but with foreign money in their purses, would best get it changed, for they must also be provided with oxen, sheep, and doves. And

they would escape many a difficulty in making purchases if they bought with temple money.

Not all would need the oxen or the doves. Only those with some defilement, representing the defilements of sin from which we must be purified before we can worship; but all, every family, must have a paschal lamb, which represents an acknowledgment of dependence upon the Lord for all things, and the spirit of love and worship which is given to those who hear His voice and do His commandments. These animals all represent good affections indispensable to worship: the oxen, the love of being helpful, as a purification for those who have not been helpful, or who have been even harmful to others — who have not practised the Golden Rule; the doves, the love of right thinking, for those who have cherished wrong thoughts of the neighbor; and the lamb, the love of the Lord, for all must love the Lord in order to worship Him.

And these acceptable offerings must not, cannot be bought in the temple. To offer them for sale there is a profanation; they must be bought by the application of truth — temple-truth, Divine truth to life; and thence only can they be brought into the worship, and become a delight.

There is a tendency, yes, a necessity, for men in the beginnings of religious life to think that they can be spiritual money-changers and merchants in the temple. Swedenborg describes it in D. P. 884, as follows:

> Man's second state, which is the state of reformation, is that in which he begins to think of heaven on account of the joy there; and thus concerning God, from whom is the joy of heaven for him. But at first he has this thought from the enjoyment in the love of self; to him the joy of heaven is such enjoyment. But as long as the enjoyment of that love reigns together with the enjoyments of the evils springing with it, he cannot understand but that to approach heaven is to utter many prayers, listen to preachings, go to the Holy Supper, give to the poor, help the needy, spend money on churches, make his contributions to hospitals, and so on. Nor does a man in this state know but that one is saved merely by thinking of the things which religion teaches, whether it be of that which is called faith, or that which is called faith and charity.

Since every one must begin his religious life in this way, the Lord, when He first comes to us, must find in the temple those that sell oxen and sheep and doves, and the changers of money sitting. And the first work of His mercy for us is to cleanse us of them.

And what is true of us as individuals must be true of us collectively; it must be true of every church in its earlier days; and what is true of us and of the churches, must be true of the Lord's own humanity. For although He lived without sin, He experienced all the sinful tendencies of humanity by inheritance from the mother, Mary. He found the merchants and money changers in the temple of His own humanity. And this first outward act of His public ministry represents this inward discovery, and points to the time or state when He began to be about the Father's business in earnest, in spirit and in truth. And between the first and second cleansing of this Divine temple, we may believe that His adversaries had no rest; but from deeper and deeper planes He drove them out by means of the scourge of His Divine truth applied to life, until all that was derived from Mary had been driven out — until it was destroyed on the cross of combat with evil — until on the third day He raised it up to be His Father's house purified and made a house of prayer, all holy — a veritable Divine Humanity — the abiding tabernacle of God with men.

Providence, R. I. H. Clinton Hay.

It makes not so much difference what the services may be that are given to us, as that we do them in the Lord's spirit. Did not He Himself speak kindly words to little children, lay His hand upon the lepers, and perform the menial service of washing His disciples' feet, in the same fulness of love that entered into His mightier works? And so, whether our work be the relieving of suffering or supplying daily wants, or giving helpful thoughts and feelings, if we put self absolutely aside, and do it with all our heart for the Lord's sake, it will be a work which the Lord will love; and His love with its joy and peace will be heaven to us. — *Rev. John Worcester.*

BIBLICAL CRITICISM.

What is the chaff to the wheat? (JER. xxiii. 28.)

EFFECTS teach nothing but effects, and when alone considered no cause is brought to light; but causes reveal effects. To know effects from causes is to be wise; but to search for causes from effects is not to be wise, because fallacies then present themselves, which the investigator calls causes, and this is to turn wisdom into foolishness. "Ye foolish ones, did not He who made that which is without make that which is within also?" (LUKE xi. 40.) Causes are things prior, and effects are things posterior; and things prior cannot be seen from things posterior, but things posterior can be seen from things prior. This is order. For this reason the spiritual world is here first treated of, for all causes are there, and afterwards the natural world where all things that appear are effects. (D. L. W. 119.)

This proposition being true, plainly no amount of searching in the straw, of study of the chaff alone, will reveal its own origin, and still less the existence and value of the wheat from which and to form which it exists. And more, the most searching examination of a grain of wheat alone will never reveal the cause of its existence, its creation — "In the beginning." "The seed, the blade, the ear, and the full wheat in the ear" are a series of effects appearing in the earth; they must have had causes acting from within and above themselves, from the world of causes (and these from the End, the Great First Cause), or they would never exist, grow, and be propagated on the earth. Search all the effects, the things which appear, in the material universe, and unless "that which may be known of God is manifest" to the searcher, no cause for "the generation of the heavens and the earth" will appear and none of "the invisible things of Him will be clearly seen, being perceived through the things that are made, His everlasting power and Divinity." The Creator, "The First and the Last, the Beginning and the End," alone can reveal their generation, and Himself, as creating, forming, and making all things within as well as without.

In the book of Genesis we read:

These are the generations of the heavens and of the earth in the day that Jehovah-Elohim made the earth and the heavens, and every plant of the field, before it was in the earth, and every herb of the field before it grew. (ii. 4, 5.)

Without "His everlasting power and Divinity," desiring, prevising, and making all causes ready, in the invisible world of causes, "before each was in the earth, and before it grew" in the world of effects, would there be any generation of the material earth and heavens? Without the love, the idea — the conception and gestation, so to speak — in the mind of the artist, of his picture, his statue, music, or machine, for some conscious purpose, would any picture, statue, music, or machine ever become actual, ever exist, in this world of effects? Without "Eternal power and Divinity" would there be any force of any kind, operating the crystallization of minerals, the germination of vegetables, or the quickening of animal, and consciousness of human life? Each force must have its power from Omnipotence, all consciousness from Omniscience, and all love which is life from Omnipresent Life, which is the Divine Mercy over all His works, everywhere present.

Every effect exists from its cause; every cause from its end — the purpose for which it is effected. But "when effects alone are considered, no cause is brought to light."

These reflections are drawn out at this time by reading some of the conclusions and the ways by which they are attained of what is called "The Higher Criticism."

"The Higher Criticism" is defined by Dr. Gladden in his book entitled "Who wrote the Bible?" as "an attempt to learn from the Scriptures themselves the truth about their origin."

This would indeed be successful if the very spirit and life within the Scriptures, their actual cause and purpose were clearly seen and known; if, in a word, "The Helper, the Spirit of Truth" were come, were known and received, so that He could "guide into all" their truth — could really take of the Lord's and show unto men, could glorify Him, and "show

them things to come," and so "bring all things to their remembrance, whatsoever He has said to us." (JOHN xvi. and xiv.)

But of this Comforter, the Scriptures themselves also say:

The Spirit of Truth the world cannot receive, because it seeth Him not, neither knoweth Him. (JOHN xiv. 16, 17.)

In rejecting all hypotheses as to the origin of the Bible, as the higher critics claim to do (and do as far as they can, for the total rejection of hypotheses from any mind is not possible, so but that it affects the conclusions formed), the hypothesis of a soul in this body, of a spiritual sense in the letter, is rejected; and the attention is fixed on "the flesh which profiteth nothing," when studied without its spirit and its life. And they subject "these old writings" as one says, "to such an analysis and inspection as no other writings have ever undergone."

But is not almost all this analysis and inspection directed downwards and outwards to the series of effects, to the men who wrote — by whose "hand the Word of Jehovah came" — to the times when, the places where, the historic surroundings, language, and customs — thus to searching in effects for causes? so much so that no cause is brought to light?

The Author, the One Who dictated and spake the Word, Who had it "noted in a tablet and written in a book, that it might be for the time to come, even forever and ever," and Who, when He came as "the Word made Flesh," and spake much of it with His own mouth, said, "My words shall not pass away," and Who, afterwards, commissioned John, when "in the Spirit on the Lord's day," to "write what he said, in a book, and send to the churches," and particularized:

Write the things which thou hast seen, the things which are, and the things which shall be hereafter (REV. i. 10, 11, 19);

this real Source, Provider, and Preserver — the real Author of the Bible — is not found, acknowledged, and accredited! Only His instrument, imperfect man, "the part of the hand that wrote" is seen! "Our iniquities made to meet on Him," as they must in His Flesh and Word in coming among men, are imputed to Him!

The idea that He has cared for and preserved intact His Word in the Sacred Scriptures is rejected. Yet His Omniscient and Omnipotent care has not failed, and will not fail to care for His word, and even turn every item of actual fact discovered by the higher (?) criticism to account, to establish it, so that it shall not pass away or be mutilated.

What is Divine is eternal, it is true, and its day is coming. Whatever men may think of it and try to do with it, it will surely survive, and work its way on its own merits to its appointed use and state.

For so shall my Word be that goeth forth out of My mouth: it shall not return to Me void; but it shall accomplish that which I I please, and prosper in that whereto I sent it. (Isa. lv.)

While different critics differ as to the origin of the Scriptures, as is inevitable on account of their unconsciously retained or imbibed hypotheses, and of their different degrees of enlightenment by the spirit of truth, they quite generally agree in rejecting the teaching of the verbal inspiration of the Scriptures, and say, "the men and not the words were inspired," were moved to write from surrounding circumstances, — by effects — what was in their own minds; they choosing their own words and putting down their own thoughts according to their own ideas, so that they are the real writers, authors, and editors of the books in the Bible.

So confident are they in this that one (Dr. Gladden) says: "It could not have been dictated word for word by the Omniscient One." And he goes on to say: "Those who maintain such a theory should beware how they ascribe to God the imperfections of men;" and "It seems to me that the advocacy of the verbal theory of inspiration comes perilously near to the sin against the Holy Spirit."

This, to my mind, is certainly saying "a word against the Son of Man," against "the Light with you," which shines in the very letter, where it affirms that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, until all be fulfilled;" and of those things He Himself speaks, "My words shall not pass away;" and in other places where

the fulfilment of the Scriptures is assured, a word which "hath forgiveness," for the Spirit of Truth in every word is unseen and unknown.

But there are those who hold to the verbal inspiration of the Sacred Scriptures who are the farthest distance possible from blaspheming the Holy Spirit, from rejecting it, or imputing any of "our iniquities or infirmities" to the Author of the Bible, although they clearly see that these are "made to meet on Him" in His Word, and in His Body, His Flesh. They are those who know and receive "the Helper, the Comforter, the Spirit of Truth" which "convicts the world of sin, of justice, and of judgment, because they believe not on Me," who receive Him as He has come, revealing the spiritual sense within all the Sacred Scriptures, and as predicted "guiding into all the Truth." (JOHN xvi. 8, 13–15.) They see the Spirit and the life — the truth and the good — to be in every word, however "the flesh profiteth nothing"; they know it is "the Spirit that quickeneth," maketh alive.

Our Lord Himself "cast out the spirits with the Word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying Himself took our infirmities and bare our sicknesses." (MATT. viii. 16, 17.)

The Divine way and thought must, to come to men, take on their ways and thoughts, even "all our iniquities and infirmities," to reach and cast out their evil and false spirits, and heal all their sicknesses. He took them on, and "He abolished the enmity in the flesh," in His own Body, and will do this in all who come to Him for healing and salvation from their sins.

Dr. Gladden in his book has clearly shown how the Divine Being might, nay must, "speak in parables" to speak effectually to men. And all the errancies, imperfections and deficiencies even, of the letter are "our infirmities and iniquities made to meet on Him," and are never, in any sense, attributable to Him and His Holy Spirit.

Scarcely a point is raised, or an objection stated by all the study, analysis, and inspection by all the scholars in Christendom, which has not been anticipated by the Lord Himself,

"rising up early and sending" His prophet, teaching the very nature of the Scriptures, and wherein their Divinity consists, giving their true teaching and spiritual sense, and answering all points and objections rationally and fully.

This knowledge revealed for this age, provides the means of settling the canon of Scripture, as it shows what constitutes a book the Word of God, namely, its having the internal sense, containing the very ways and thoughts of its Author — the Lord Himself — as much higher than ours "as the heavens are higher than the earth."

This shows that no book of the Word intended for us is lost; and that a number now regarded as canonical, and now bound up with the rest, for the use they for a time performed, are not the Lord's Word.

The books which have not an internal sense, are the ones found most faulty by critics, and they are beginning to be used to discredit the whole Bible. It becomes important, therefore, that the canon be revised, and those bearing the Lord's ways and thoughts be distinguished from the others. Happily, this has been done by "the servant of the Lord Jesus Christ, Emanuel Swedenborg," who, to be competent to do this, was "in the spirit, on the Lord's day," where the Spirit of Truth was come, and took what was of the Lord and showed to us this most important thing as to His Word. Thus in the "Arcana Cœlestia" we read:

> The books of the Word are those which have an internal sense; those not having it are not the Word. The books of the Word in the Old Testament are, the five books of Moses, Joshua, Judges, the two books of Samuel, the two of Kings, the Psalms of David, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and in the New Testament, the four Evangelists — Matthew, Mark, Luke, and John — and the Revelation. (10325.)

Mansfield, Mass. G. F. Stearns.

CORRESPONDENCE OF SQUIRRELS.

THERE are many different kinds of squirrels, but the general traits of most of them are very similar to those of the English squirrel in the following description:

Among the tree branches, the powers of activity of this little animal are absolutely surprising; for it will fling itself through distances, and at such a height, that it seems likely to be dashed to pieces every instant. Yet it seldom or never makes a false step; and even if it should lose its foothold, it is not at all disconcerted, but spreads out its legs and bushy tail to their utmost extent, so that it presents a large surface to the air, and comes quite lightly to the earth, even though it may have leaped from a considerable height.

On the ground it is not so much at its ease as when it is careering amid the branches of some large tree, and as soon as it feels alarmed always makes the best of its way towards the nearest tree trunk.

The food of the squirrel is usually of a vegetable nature, and consists of nuts, grains, wheat, and other fruits and seeds. Being a hibernating animal, the squirrel is in the habit of laying up a winter store of provisions; and towards the end of autumn, while grains and nuts are in their prime, becomes very busy in gathering certain little treasures, which it hides in all kinds of nooks, crevices, and holes, near the tree in which it lodges.

The manner in which a squirrel eats a nut is very curious. The little animal takes it daintily in his fore paws, seats himself deliberately, and then carrying the nut to his mouth, cuts off the tip with his chisel-edged incisor teeth. He then rapidly breaks away the shell, and after carefully peeling the dry brown husk away from the kernel, eats it complacently as if he had earned his little feast. (*Wood, Illustrated Natural History*, p. 595.)

Squirrels are familiar to us by their long, bushy tails, and quick, graceful movements, as well as by their living in trees and eating nuts; and these no doubt are their most prominent characteristics.

Trees represent different kinds of useful knowledge, and

their fruit represents the applications of that knowledge to the occurrences of life; the nuts which squirrels eat would therefore be the wise precepts and good instruction about practical affairs. The squirrels in their fondness for these nuts represent a love for learning practical views of life, whether as the results of the personal experience of others, or as embodied in the maxims and proverbs of the human race.

I think this correspondence is shown, too, by their quick, darting ways, which indicate a bright intellectuality that would surely be characteristic of such a love. Take, for instance, their leaping long distances among the branches of trees; as a tree represents useful knowledge or judgment, the branches of the tree represent that judgment in its application to various related subjects or phases of life, and so the dexterous jumping from bough to bough must be the quick directing of a thought or statement to other lines of thought that are more or less remote. I think we can recognize this quick, but ill-connected way of perceiving, this "jumping at conclusions," in the workings especially of youthful minds, and the bright way in which children learn of the practical things of life from parents or instructors seems well represented by the lively, helter-skelter movements of the little animal in question.

As in their arboreal gymnastics, notwithstanding their keen sight, squirrels at times miscalculate the distance or position of a bough, and missing their aim come to the ground, so such persons from the very rapidity of their thought often start in to draw inferences from a fancied resemblance, which turn out to be ill-founded, and, missing the point, their remarks fall rather flat.

The love represented by the squirrel incites us to glean bits of information and advice from persons who we think are able to give it, which we may make use of at the time, or store away for future emergencies. It is not, however, a love of such advice as leads to spiritual living, but rather of such as relates to affairs of the world and good natural policy; and no doubt it is sometimes a mere curiosity to know things. In fact, I do not think we shall be wrong in considering the

squirrel to be one of the forms of a merely natural desire for knowledge ; and its small size and playful tendencies show its quality to be rather shallow and unmethodical.

Another characteristic feature of the squirrel is its tail. Indeed, the scientific name of almost the whole order of squirrels is "sciurus," which is a word of Greek derivation signifying "shadow-tail." This name has been given them on account of their holding their tails over their backs as if to shield themselves from the warm rays of the sun. The tail, being the particulars of the general love which is the head (A. R. 438), in the squirrel's case is evidently its knowledge of wise saws and maxims and their applications to familiar experiences. These they make use of, when the heat of feeling grows too intense, to restrain any undue excitement, or, in other words, "to keep cool."

The squirrel's sharp little teeth, by which it is able to gnaw through the hard surface of nuts, is its knowledge of what is appropriate under certain circumstances, by which they are able to understand and judge of given conditions, and get at the instruction of what it is best to do in them, which is the kernel of the nut.

There are two other varieties of squirrels which, owing to their peculiarities, are worthy of special comment — the ground squirrel, which is our common chipmunk, and the flying squirrel.

The distinctive features of the ground squirrel are, that it does not live in trees, nor even ascend large trees, but makes its home in a burrow in the ground, where it deposits a great store of nuts and similar provisions. Its way of gathering nuts is interesting. Its stows three of them in cheek pouches provided for that purpose, and in addition carries one between its teeth, so that its puffed cheeks and overladen aspect give it quite an amusing appearance. Its living on the ground, and not ascending trees, indicates that it does not ascend into a very high plane of thought ; but remaining in the commonplaces of every-day life, lays up a lot of good advice and useful knowledge which it does not fully understand at the time, but hopes to see the meaning and usefulness of in the light of

future occurrences and needs. The somewhat ludicrous appearance of the animal, with its distended cheeks is, certainly suggestive of a person who crams his mind with more information than he can readily master.

The flying squirrel is remarkable in that by means of an expansible membrane extending along its sides it can, on leaping from a tree, float for a considerable distance through the air before reaching the ground. It has no proper flying motion, however, like that of birds, and hence the kind of thinking represented by it is not that which can proceed in sustained flight from one spiritual thought to another; but it is a mode of thinking that, starting from its knowledge of some rather lofty truth, is enabled by its hold on related truths to apply it to some more or less remote question of homely experience.

Chicago, Ill. A. Lincoln Kip.

All are living because God Himself lives. Their life is His life; they have no life of their own; they are merely organs and recipients of life from Him. And because His life perpetually flows into them and becomes, as it were, their life, therefore it is absolutely impossible for them to lose that life even for a single moment. To say that an intelligent being can be annihilated, or can even lose his real life for one moment, is to say that his life is absolutely his own, and not the Lord's life in him. Even the devils have no life of their own; they live because the Lord's life flows into them; only they pervert it, as a poisonous plant perverts the heat and light of the sun, which gives it life. Thus the Lord is not only the Author of life, but is the life itself; and because He is the life, that life is eternal. Yet the phrase "eternal life" does not properly apply to the life of devils; for "eternal life" is the life of love and wisdom in the soul. The perversion and desolation of love and wisdom in the soul is spiritual death. — *Rev. J. S. David.*

THE TRANSITION.

It was but yesterday he said
That it would seem an easier thing to die,
If earth's strange beauty did not hold the eye
And heart enthralled, with its enchantment spread
Beneath and overhead.

And yet today he breathes empyrean air;
He sees a glory that he could not see
In sun or cloud, in grass or waving tree;
And wrought to rapture by the scene so fair,
To praise turns all his prayer.

It was but yesterday he spoke of love,
Of human love as something too Divine
To pass away with life — of his and mine —
So passionate, clinging, deathless, raised above
Earth's utmost power to move.

And yet today he is beyond the sun,
Beyond all comfortings of earthly bliss —
So glad that, if his thought this love should miss,
'T will seem a shadow to the waking one,
Whose dream of life is done.

It was but yesterday he mused of faith,
And longed for such a vision as might gaze,
Without one clouding doubt, upon the face
Of Him whose mercy guards our living breath,
And leads to life through death.

And yet today, enraptured, eye to eye,
He sees, and worships — marvelling at the fears
And toils and cares that marred his mortal years;
And wonders, with an angel's wonder, why
He had not longed to die!

O miracle of Death! Today, so tried
By vain regrets that must maintain their sway;
Tomorrow, every trouble cast away —
Forever blest, with God Himself for guide,
Forever satisfied!

Margaret J. Preston, in S.-S. Times.

DOCTRINAL STUDIES.

"ANTRORSUM" — IN FRONT.

ESPECIALLY in the descriptive works like H. H., L. J., and S. D. we frequently find the expression "in front" representing the Latin word *antrorsum*. This is not a classical word, and some of the lexicons do not contain it. But it is so very convenient that its introduction was a gain to the language. It is supposed to have been formed by combining *anterius* and *versum*, meaning "set before," and there is no difficulty about translating it. Sometimes Swedenborg says *anterius* simply, as when in H. H. 514 we read:

Anterius sunt illi qui infantes mortui sunt.

Here he speaks of the arrangement of those receiving instruction before entering heaven, and puts those most forward who died young. But when he speaks in H. H. 332 of the heaven of little children, he says it is *antrorsum e regione frontis*, "in front, opposite the forehead." This suggests that by "in front," Swedenborg generally means eastward.

Some of the passages containing this word have been collected by Mr. Potts, and are included among the following:

A. C. 1276. Evil spirits of a middle sort are in front.
A. C. 2744. A certain spirit hastened forward.
A. C. 2751. In front above before the left eye.
A. C. 2784. Others were in front above, a little to the right.
A. C. 3639. Positions are to the right, to the left, in front, behind. So in 4321.
A. C. 4050. These appeared in front at some distance to the right.
A. C. 5035. Evil or infernal spirits appear in front.
A. C. 7171. Mars forward to the left, Jupiter to the left forward but more remote.
A. C. 7800. The spirits from Jupiter appear in front at the left.
A. C. 9668. The Lord in heaven appears in front.

A. C. 7078. The spirits from Mercury appear sometimes in front, sometimes at the left. The sun of heaven appears in front.

It would be strange, with this profuse use of so descriptive a word in A. C., if it were not used in S. D., to which Mr. Potts gives no references. It is, however, we think, as common in S. D. For example:

S. D. 636. They who are on the right obliquely forward are good.

Ibid. In front a little to the right is a pool.

S. D. 1701. At the left or right, in front, or rear.

S. D. 5274. They were conveyed into a place in front.

S. D. 5327. The rich in front who did nothing but eat and drink.

An interesting instance is pointed out by Mr. Potts in H. H. 142: "The interiors of the angels are in fact turned forward." So n. 327 says that the idolaters were in front to the left.

The opposition of *antrorsum* and *retrorsum* is clearly seen in D. P. 319.

In speaking of the quarters of the natural world as determined from the south, Swedenborg says that here the north is in front, but that in the spiritual world all quarters are determined from the east, and therefore the west is in front, that is, opposite to the point of view.

Passing again beyond the references of the "Concordance" in order to get a fuller view, we note in T. C. R. 736 the expression "in front (or before them) was a low palace."

In Coronis 37 we find the following:

We passed through this field, and, lo, many tents were seen for many miles in front and on the sides to the limit of vision.

It would appear from these passages that when the eye was directed forward the expression *antrorsum* was used, and that it is more frequent than the classical *anterius* which is less emphatic.

CRITICAL NOTE ON D. L. W. 377.

In D. L. W. 377 we have, under the head of the correspondences of the will and understanding with the heart and

lungs, a series of references to the "Arcana," preceded by two to the work on "Heaven and Hell," and followed by one which reads in the original edition as follows:

As to the correpondence of the sense of the letter of the Word, and its spiritual sense everywhere treated in that work [A. C.], see in the Doctrine of the New Jerusalem Concerning the Lord, nos. 5 to 26, 27 to 69.

The reader does not expect on this subject a reference to that book, and upon consulting it he finds that the passages referred to by number do not treat of the subject mentioned. No. 5 begins in the midst of a chapter, nos. 26 and 27 are in the midst of another, and as to n. 69, the book has only sixty-five numbers in all. There is clearly then something to be done, and the reader naturally thinks of the Doctrine of the Sacred Scripture. Referring to that he finds that the numbers fit perfectly. Between 5 and 26 lies the second chapter, which treats of the spiritual sense as hitherto unknown, and between 27 and 69 lie other chapters continuing the subject. There can be no doubt that S. S. is the work meant, and it is a natural inference that, in consulting the four doctrines printed in one book, Swedenborg took the title of the first when the second was wanted.

This is so obvious as to need no comment, and, in his Latin edition, Dr. J. F. I. Tafel simply changed *Domino* to *Scriptura Sacra* and made a note of it in his list of changes, but the more recent editors have made strange work with this simple matter. The London edition of 1843 made no change except to put 65 in the place of 69, thus confirming the wrong reference. In the translation very carefully made by Drs. Wilkinson and Tafel we have S. S. substituted indeed, but the last number made 65, thus perpetuating the new error. In Dr. Wilkinson's own translation, afterwards made, he still retained S. S. 5 to 26, 27 to 65. No one has taken more pains than Dr. S. H. Worcester, but he has it thus: *Scriptura Sacra* (n. 5–26, 27–69 [? 65]). Why he did this it is impossible to see unless we suppose that he inserted 65, proposing to leave *Domino*, and afterward changed his mind without seeing that the [? 65] was wholly out of place. It is notable

that although he inserted a figure by which to find his note in the subjoined list, yet no note appears, clearly indicating some oversight. The translator in the Latin-English edition has also S. S. (n. 5–26, 27–65). Thus all the way, although there was an error introduced by some early editor who retained the name of the book and changed the number, no one has set it right.

In the unpublished treatise on the Word there is a chapter on correspondences and it is interesting to notice that the author speaks as follows:

> What correspondences are may be seen from the Arcana Cœlestia, in which the correspondences contained in Genesis and Exodus are explained, and also the extracts may be seen in the Doctrine of the New Jerusalem and in the work on Heaven and Hell.

This reference shows the same thought as that in D. L. W. 377, and it is noticeable that the title should be found in so abbreviated a form that either the first or the second treatises under that head might be thought of. In A. R. 1, however, there is a distinct reference to S. S. 5-26; which shows that that work was meant in all three cases.

ONE OF THE APOSTLES, D. P. 324.

In this passage Swedenborg says that he had conversed with "those who lived in the time of the Lord and with one of His Apostles."

To the question which naturally arises, Which Apostle is meant? the answer seems to be furnished by his letter to Oetinger, Document 232, in which he answered several questions, one of which was "Have I conversed with the Apostles?" In answer he said, "I have spoken with John three times." The date of this letter is Nov. 11, 1766. The "Divine Providence" was published in 1764. Thus the letter includes the experience referred to in D. P. 324.

In T. C. R. 339 we find a statement which does not speak of conversation, but suggests a further relation with the Apostles than that mentioned in D. P. 324, six or seven years before. We read: "This was written in the presence of the Twelve Apostles of the Lord who while I wrote this were sent to me by the Lord."

BOOK NOTICES.

CHARLES GRANDISON FINNEY. By G. FREDERICK WRIGHT. Boston: Houghton, Mifflin, & Co. 1891. pp. 329.

THIS is one of the series of "American Religious Leaders," and was somewhat hurriedly made, but it does not fail to represent with some fulness a very remarkable personality. Finney was born in 1792, and grew up in the wilderness of central New York. Without much education, he became a lawyer. He led a church choir, but was so skeptical that he was an obstacle to the church. But he was converted, as such natures often are, by a private and agonized conviction of sin, and at thirty began to preach his own experience and beliefs. He was a revivalist from the first and produced tremendous excitement among ignorant people. Later he became an Edwardsean and a skilful dogmatist. He went from place to place, and was keenly criticized by calmer minds, but he held his way and so impressed Arthur Tappan that when Oberlin was to be established as a college recognizing neither race, color, nor sex, he was made a professor when about forty years old. Great financial reverses came to his patron, but Finney held on and became president of the college. He went away a good deal, however, and held revivals, preaching the doom of the sinner and salvation by faith in the atonement as a governmental necessity. His preaching was overwhelming in producing distress of mind. His prayers were so familiar in address to God as to be deemed by some blasphemous. In a day or two after he arrived a town of a very few worthy people and many bad ones would be so changed that the saloon would become a place of prayer. It is believed that his converts run up "into the tens of thousands." Finney was an ardent, honest, devoted man and did his best according to his light to quicken men to a sense of their unworthiness and to the need of looking to the Lord; and among Calvinists he was decidedly of the new school.

TRAVEL.

MR. W. M. FULLERTON'S "In Cairo" is a tasteful little book from the press of Macmillan & Co., 1891, and those who have been

in Cairo will enjoy greatly the word pictures presented here. The carpet-bazaar, the garden at Shepheard's, the river bank at Boulak, the mosque of Sultan Hassan — these and other things are well described.

"In and out of Central America," by Frank Vincent, who wrote "The Land of the White Elephant," is a disappointment, because the writer was so rapid in his movements as to let us see little besides his route. He did not visit Yucatan, but only the little squalid capitals of the Central American States. He has one chapter on a "Rival to Solomon's Temple" in Cambodia, but the rival is ten times as large as the temple. D. Appleton & Co. New York: 1890. pp. 246. Illustrated.

Noto, An Unexplored Corner of Japan. By Percival Lowell. Boston: Houghton, Mifflin, & Co. 1891. pp. 261. $1.25.

This is a delightful account of Japanese life and scenery, from the pen of a writer whose witty and picturesque style keeps his reader alert for every word. Noto is a portion of the empire projecting toward Korea, and the way to it and back by another route to Tokio is the basis of the book. In one place he notes the religion:

> I beheld the whole household at evening prayers before an altar-piece, lighted by candles and glittering with gilded Buddhas and bronze lotus flowers. The father intoned the service from a kind of breviary, and the family joined from time to time in the responses. At the close of it the family remained bowed while the intoner reverently put out the lights and folded the doors upon the images within. Locked in that little case lay all the luxury which the family could afford, and to which the rest of the house was stranger.

The City and the Land. London: Palestine Exploration Fund. 1892. pp. 234. $1.00.

In May and June, 1892, the need of funds to carry forward the work of excavating the ancient Lachish led to a deeply interesting course of lectures in London by men who have borne distinguished parts in Palestine exploration. Col. Sir Charles Wilson gave his views as to "Ancient Jerusalem" and the position of its walls. Major Conder spoke of the "Future of Palestine." Canon Tristram gave a lecture on "The Natural History of Palestine." Mr. Walter Besant, who has been secretary of the Fund from its beginning, spoke of its "General Work." Dr. William Wright de-

scribed the Hittites, Mr. Flinders-Petrie told the "Story of a Tell," and Canon Dalton's subject was the "Modern Traveller in Palestine." Great enthusiasm was manifested as these men took up the subjects in which they were so much at home and gave their latest information. Twenty-seven years of investigation had only quickened their interest.

FAMILIAR SPIRITS; THEIR WORKINGS AND TEACHINGS. By WILLIAM RAMSAY. Edited by H. L. Hastings. Boston: Scriptural Tract Repository.

MR. HASTINGS has been for years publishing what he calls "The Anti-Infidel Library," and has done good service in the defence of the Scriptures. He seems now to have perceived that spiritism is a form of infidelity and he is devoting his attention to that. The result is a series of pamphlets published both here and in England. Wisely spirits are judged by their own utterances and he gives quotations to show their evil purposes and their false reasonings. We are very glad that he has undertaken this exposure of infidelity.

PEOPLE'S DICTIONARY OF THE BIBLE. Edited by E. W. RICE, D. D. American Sunday-School Union. 1893. 25 cents.

A BIBLE dictionary of two hundred and twenty-eight pages, neatly bound and sold at twenty-five cents, is a marvel. This one is well printed, and contains many facts. We were interested to see how near to the present it came and so turned to "Lachish" and read, after certain Scripture references had been given:

> Lachish has lately (1892) been identified with Tell-el-Hissy on the Mediterranean Sea, where remarkable tablets, records, and letters of the King of Lachish have been found, written before the exodus.

This is incorrect. The name is Tel-el-Hesy. It is not on the sea. But one tablet was found there; and the excavation is ended. Dr. Rice probably felt that his statement as to tablets, records, and letters would be true next year, if not now, but he was too sanguine.

GUSTAVUS ADOLPHUS. By C. R. L. FLETCHER. New York: G. P. Putnam's Sons. 1892. pp. 316. $1.50.

THIS is one of the series called "Heroes of the Nations," and has as its secondary title "The Struggle of Protestantism for Exist-

ence." Mr. Fletcher had a hard task, for he must lead his reader through all the intricate negotiations of the Thirty Years' War, and must also represent with sufficient definiteness the military exploits of Gustavus. He seems to us to have succeeded admirably, not only in telling the story of the time, but in bringing out with great clearness the great qualities of his hero, who undertook an almost hopeless task most ardently for the honor of his country and of Protestantism, and did not swerve from his difficult path till he died on the field of Lützen. The book shows the religious degradation of the time with both Catholics and Protestants, a degradation from which the Swedes alone seem to have in some degree escaped. The volume is fully illustrated.

MADAME DE STAEL. By ALBERT SOREL. Translated by Fanny H. Gardiner. Chicago: A. C. McClurg & Co. 1891. pp. 262. $1.00.

A SERIES of lives of "The Great French Writers" must of course contain that of this wonderful leader of conversation and voluminous writer. A singular personality it was, which seemed never to know youthful innocence or the serenity of mature years, which learned only by glances and talked incessantly, which was always sensational, passionate, and untruthful; yet there was often wisdom in her epigrams and a certain dignity in her writings. It was a terrible time and Madame de Staël seems to show the unnaturalness of its life, while she also in some degree gives hope of a better day which is slowly coming to pass. Mr. Sorel is a brilliant writer and his sparkling pages are fine writing. His subject was not an easy one to deal with adequately in a small volume.

THE *Theosophical Ray* is a little monthly published at fifty cents a year by the Boston Theosophical Publishing Company. It reports organizations in Boston, Malden, and Cambridge. It is devoted of course to the movement begun by Madame Blavatsky and now under the leadership of Mrs. Besant. The serpent seems to be a prominent emblem upon the *Ray*.

THE NEW CHURCH.

THE JOURNAL OF THE GENERAL CONVENTION, SEVENTY-THIRD SESSION.

SEVERAL improvements appear in this Journal; the "Memoranda" of meetings are very full, making three pages of interesting history; the articles of incorporation of the Theological School and Board of Publication are given; the invested funds, some sixteen in number, are described; general statistics are given, showing ninety-nine ministers and 6,461 members reported; and a table of previous meetings, with places and dates, is printed. It is an ideal document.

OUR PRAYERS.

AN earnest writer has lately sent us a letter containing the following strong sentences:

> Strange to say, our church is modelled after the dead forms which froze John Wesley, and made him seek for the warmth of a more heavenly sphere. In the very nature of things the New Church can never be a living church until we become a living people, and it is equally true that we never can become a living people until we become a pious people. Our preachers must learn to pray from the heart, and not from a book. No man ever prayed from a book. Our ministers need converting, which means a heart made alive through the fire of God's love. I hope our ministers will seriously consider this matter. I was delighted to learn from a letter that a visiting minister in one of our churches had closed his sermon with an extempore prayer that was felt by the people.

This brother was evidently once a Methodist and has retained his love for such earnest piety. There was nothing of dead formality about early Methodism, and its worshippers felt stirred to the depths by its prayers. That our own people are much more calm in worship is true, and perhaps they go to the opposite extreme, but we hope that all sermons are closed with earnest prayers as in the case described in a heavenly society.

A prayer is not futile if it is read from a book, unless it was never the true expression of religious supplication. If it never was that, it was stillborn and cannot be revived. If it ever had life it will retain it, unless coldly read by an unaffected minister. Even when put into heavy and antique language there is still life in it.

On the other hand the long extempore prayers are in danger of being too full of the crops and the neighborhood excitements and politics, and even of the minister's trials. Prayer after the sermon has the spirit of it, but prayer on general grounds is often inadequate.

We should say that we are not hastily to follow either Wesley's way, or the Anglican way, or the way of any man, but are to make use of the Holy Word and our best aspirations to express in love for our people their wants and ours in the manner that is best for all. The prayers of saints are what we want, both old and new; not mere forms of words, but heartfelt utterances; not dogmatic statements, but petitions to the Lord; not covert addresses to the people, but supplications for grace.

The standard is set for us in the Psalms and in other passages, especially in JOHN xviii., and we cannot depart from it in any way, without a serious loss being incurred by all concerned.

THE LACK OF DENOMINATIONAL FEELING.

EVERY observant person must have noticed that the love by Christians of their especial denominations is not so prominent as formerly. Some great preachers lose sight of denominational lines in their ministrations, and though they belong somewhere they do not stay there, but work wherever they are called. Some important church movements, like that of Christian Endeavor, tend to obliterate such lines. Forms of worship, hymns, architectural features, and the like, once used distinctively, are now used in common. People grow to be less close in their affiliations and wish their form of worship to be, as they say, "unconventional." A leading man, in a great denomination, lately remarked in a conversation that he was deficient in that feeling which made some of his brethren boast of their own church as the best, for he knew something about many churches, liked much in them all, and was not opposed to anything good anywhere.

This Catholic feeling is certainly good, if it is not blind to actual error, and it is pleasant to find it and to share in it. But the attitude of the New Church has been or always should have been wholly undenominational. There is nothing of the sect spirit in its doctrines. Various forms of worship, church government, and other human arrangements were always at home in it. Any attempt, like that made in recent years by a few of the brethren, to bind it

down to one closely ordered form represented by the ideas of a single head, would not do at all and was seen to be wholly of the past in its spirit. The Convention has not always escaped the temptation to denominationalize itself, but it has succeeded pretty well in its effort to give the largest liberty to all.

But the question may be asked, If we are not to be a denomination, what shall we do then? Shall we scatter at large, some to the Episcopalians, others to the Unitarians, and so on, dissipating our organization. The answer to this seems to be that as our organization has grown up naturally with the growth of the faith, and as it is highly useful in promulgating the truth of the new Christianity, and as our lights would be mostly hidden if the members of the New Church were scattered, and as every internal reality takes on an external reality, and so really and fully exists, so our organization is orderly and necessary. But this can certainly be said, that it must recognize the universal character of the faith which it represents, that it must insist upon no local forms being adopted by all unless they desire them, and that it must act in its general meetings in a broad and appreciative spirit toward all that is new and true the world over.

There is room, then, for a New-Churchman to take great interest in all good religious work, and thus to be truly undenominational in his sympathies, while at the same time he knows very well where he belongs and why he belongs there, namely, because the New Church affirms what he holds and affords him his true home.

COMMON PRAYERS.

It is of great importance that the prayers which are introduced into the services of public worship should be the best that can be framed or found, and from the beginning our people have seen the need of giving attention to this matter. To them prayers which addressed the Deity in familiar or repetitious or reproachful terms seemed utterly unsuitable, and they were also careful to avoid the error of praying to the Father to have mercy for the sake of the Son, and the like. Whether the prayers to be used should be in print or not in the Book of Worship was a minor question, but not an unimportant one.

The result in this country was at first the use only of the Lord's Prayer in some places, while, in others, we believe that ministers followed the ways in which they had been brought up so far as the amount of prayer in the service was concerned. At the present

time there is a great variety of usage; the Lord's Prayer alone may be used still by some, but an additional brief prayer in the minister's own words is now generally made at the close of the sermon. The Convention's liturgy contains several "Prayers from the Word," this is, brief passages from the Psalms, some "Confessions," and twenty-six special "Prayers and Thanksgivings," together with a few "Prayers for the Close of Worship." All these are very short. We have felt that the prayers from the Word were too few, and have selected several other passages and printed them in this MAGAZINE. The phraseology of some of the composed prayers might perhaps be simplified and so made more strong; in the prayer at the Holy Supper, for instance, the phrase "we present ourselves" seems inferior to "we come," and the obsolete word "vouchsafe" seems out of place. But, speaking generally, we are well supplied with printed prayers.

In England the brethren had a model in the national Book of Common Prayer, and they followed it in a general way, but for some reason which we do not know they made their prayers fewer and much longer. In this we think that they lost a certain pointedness which characterizes brief prayers containing a single topic. They also used a much heavier phraseology; for example, "distinguishing care," "hearts enlarged and fervor angelic," "inclination to assume preëminence." Perhaps it was this cumbrousness of style or some other cause which led the Rev. Eli Whitehead to introduce into his service at Huddersfield a modification of the Book of Common Prayer. He had a fine choir which entered heartily into his plan, and the result, as we experienced it one Sunday, was a marked artistic success. It seemed to us, however, that Mr. Whitehead left some objectionable language untouched, and that he ought not to have omitted so perfect a prayer as Chrysostom's, which our people used in Boston in our early day, regarding it as wholly suited to their purpose. But in the Huddersfield book we find "fall into no sin nor run into any kind of danger," "changes and chances of this mortal life," "give peace in our time," which phrases seem to us to be not just what they should be.

It seems to us, however, that in these days the largest liberty should be used in order to prove all things and hold fast that which is good. The importance of the subject no one can overestimate, especially as there is a growing desire everywhere for printed prayers which may be used year in and out, at home and in church, in formal services and at all other seasons of devotion.

THE RELIGIOUS WORLD.

*** Rev. Lyman Abbott lately said in public that the combination of forces seemed to go on everywhere except in the Christian Church, but his own paper reports one instance of such combination:

A somewhat novel experiment in the way of Christian Union has been recently undertaken in Pittsburgh. It is in the "East End." Curiously, the "East End" of most cities is the place where work for humanity and in the interest of reform is usually begun. Within a given area of that city are twenty churches. About four months ago a beginning was made toward the realization of closer fraternity among those churches, by the establishment of an East-End Sunday-School Teachers' Association. Fourteen congregations united in the Association, representing about four hundred teachers. The President was an Episcopalian; the Secretary, a German Reformed; while Presbyterian, Baptist, and Methodist Churches were on the Executive Committee. "The teachers meeting, say, in the Baptist Church, are taught by a Lutheran, addressed by a Methodist, the prayers are offered by a Presbyterian, and over all an Episcopalian presides." The next step in this movement was to arrange for a monthly Monday Ministers' Meeting, with a view to arranging plans for parochial coöperation. No letters more cordial and commendatory were received in response to the invitation than the one which came from the priest of a Roman Catholic Church. When the ministers' meetings were under way it was proposed that a systematic visitation of the district should be undertaken in order to construct "a moral war-map." For this purpose the pastor of a Presbyterian Church and of the Christian Church divided the parish into districts. It was understood that in each district there should be systematic visitation and investigation. One feature of the districting was the assignment of one district to be worked jointly by the Sixth United Presbyterian Church and the Roman Catholic Church of St. Peter and St. Paul. The next step in the general movement was the publication of a paper whose chief purpose is to "emphasize the fact that the whole East End is one great parish; that all the ministers who are in it are fellow-laborers; that all the church buildings belong to one, the Church of Christ, which is trying to uplift and advance the Kingdom; that whatever is of interest to one is of interest to all." Surely the millennium must almost have dawned in Pittsburgh if the Presbyterian ministers and Roman Catholic priests are working hand in hand, Baptists and Episcopalians praying together, and the denominations beginning to understand that all the church buildings belong to the one church. Either the Christians of Pittsburgh are more consecrated than those in most places, or the ministers are more Christ-like men than those in most churches, for they are realizing, in a practical, helpful way, what the rest of the world is only reading and dreaming about.

*** The *Biblical World* says editorially of the study of the Word:

Christianity seems to be in a transition stage toward a more spiritual and living apprehension of the teachings of its Founder. There was a time when Orthodox religion consisted chiefly in external conformity to a ritualistic worship. Then came a period of intellectual development when doctrine was predominantly emphasized, and when salvation was primarily conditioned by dogmatic orthodoxy. There is a third and final stage in which the chief emphasis is laid on a personal participation in the life of the Son of God. The ultimate goal of all Bible study is the spiritual element of the book, how this spiritual element converges in Jesus Christ.

*** As to the theological possibilities the *Christian Union* is very explicit:

There are three possible alternatives before the church of today: first, to abandon all attempt at clear theological thinking, and be content with an unintellectual and empirical religious life; second, to insist on maintaining the theology of the past, and so endeavor to confine the life of the present age within the intellectual limitations of an age far less equipped intellectually in every department of thought; third, to exercise in the realm of religious science the same intellectual liberty which is exercised in every other scientific realm, and so bring the religious thought of the age into relation and harmony with all its thought that the religious spirit may dominate every part of life. The mere statement of this alternative ought to be sufficient to determine which of the three positions the church and the ministry shall accept and adopt.

*** In his work on "Modern Theology" Dr. Fairbairn makes a strong statement of the need of Christianity:

Even less than literature and the church and criticism can theology remain unaffected by this return, as it were, into His [Christ's] very presence. We all feel the distance placed by fifty years of the most radical and penetrating critical discussions between us and the older theology; and as the distance widens, the theology that then reigned grows less and less credible, because less relevant to the living mind. Does this mean that the days of definite theological beliefs are over, or not rather that the attempt ought to be made to restate them in more living and relevant terms? One thing seems clear: if a Christian theology means a theology of Christ, at once concerning Him and derived from Him, then to construct one ought, because of our greater knowledge of Him and His history, to be more possible today than at any previous moment. And if this is clear, then the most provisional attempt at performing the possible is more dutiful than the selfish and idle acquiesence that would simply leave the old theology and the new criticism standing side by side, unrelated and unreconciled.

*** In *Biblia* the Rev. J. T. Barber makes an important suggestion as to the Hebrews:

The painting in the tomb of Chnum-hotep, at Beni-Hasan, which represents thirty-seven Semites of the land of Ab Scha bringing a gift to the governor, in the time of Usertesen II. of the Twelfth Dynasty, is probably regarded by many as more likely to be a representation of Abram's entry into Egypt than Jacob's.

Absolute proof that the reference is to Abram and his family might be considered a welcome addition to our knowledge of the past, and the following is submitted that the readers of *Biblia* may pass judgment upon its value:

The name of Sarah, wife of Abraham, is given in the book of Genesis as Sarai, when the patriarch and his family came from Haran; and he is represented as saying that she was not only his wife, but his sister also; of the same father, but not of the same mother. The Jewish tradition, affirmed by Josephus and accepted by many, is that Sarah was the daughter of Haran, Abram's brother, and was called Iscah (Jah is looking), GEN. xi. 29; a little different in meaning from Sarai (Jah is prince). Accepting this tradition, Sarai must have been the niece of Abram and the daughter of Terah, his father, in the same sense in which a grandson is so commonly called a son in the Old-Testament Scriptures.

On going to Egypt, Sarai became an object of attraction because of her beauty, and was afterwards taken into Pharaoh's house. Her fame was great among the Egyptians.

The statement of the record connected with the picture, that the thirty-seven Semites there shown were from the land of Ab Scah, is literally that they were from the land of the *Father of Scah* — Iscah, or Sarah — the land of Haran.

*** IN a publication of a Vedic manuscript lately made there is a story which is said to be unique in Upanishad literature. It is the account of two men named Uccāiççravas and Keçin:

They were dear to each other, and then Uccāiççravas departed from this world. When he had departed, Keçin went hunting in order to get rid of his gloomy thoughts. While he was roaming about, Uccāiççravas stood before him. "Am I crazy, or do I know thee," said Keçin to him. He answered: "Thou art not crazy; thou knowest me; I am he whom thou thinkest me to be." And he goes on to explain that he has come back to comfort and instruct his friend. Keçin said: "Reverend sir, let me now embrace thee;" but when he tried to embrace him, he escaped him, as if one were to approach smoke, or wind, or space, or the gleam of fire, or water; he could not take hold of him for an embrace. He said: "Truly, what appearance thou hadst formerly, that appearance thou hast even now; yet I cannot take hold of thee for an embrace." And then the king informs him that he has shaken off his corporeal body because a Brahman knowing the *sāman* which Prajāpati revealed to his dear son Patanga sang for him the *udgītha*.

*** THE editor of the *Church Standard*, which is regarded by many as the best Episcopalian paper, said at Chicago very frankly:

I am myself a clergyman, and I am not ashamed of my cloth; but this I must confess, that the divisions of Christendom, ancient and modern, have all been the work of clergymen. I must go further, and confess that clergymen are today responsible for the continuance of nine-tenths of the existing sectarianism. The

lay-people are not responsible for it. For the most part they know little and care less about the peculiarities of the denominations to which they belong. If the clergy would compose their differences, the laity would be more than glad to have them do it. Nevertheless, if unity is to come in any form, it can only be through the Christian spirit and the Christian action of the clergy; and, as I have already said, that spirit has already grown so strong as to have brought the cause of unity to its second stage of practical endeavor, or, at least, of practical consideration. That good spirit exists more or less among the clergy of every denomination in the land. There is no denomination in which good men are not laboring for peace; and in every denomination their labors are producing good effects. But it is through the press that these good men are made acquainted with each other's views and efforts. It is through the press that they are intellectually and spiritually brought together.

*** In this paragraph we suppose that the Rev. A. P. Putnam, D. D., expresses the views of most Unitarians as to immortality:

In what body do they come? not in the body of flesh and blood. Rather is it reasonable to suppose that, as there is a natural body and also a spiritual body, so the latter, or its immortal germ, is even now tabernacling in the former; and that at death it is disengaged from its companion clay, and stands forth at once unharmed by fire or sword, by accident or disease, its texture and organization finer and more delicate than we can now conceive. And this is the resurrection. Nor in the "house from heaven" with which the soul is thus "clothed upon," does it lose for a moment its sure identity. Character gives to these earthly lineaments its own appropriate moral expression. More fully yet shall it shine through and reveal itself in the spiritual countenance.

*** The Rev. Henry Van Dyke in his "Straight Sermons" has said of faith:

Here are two women going down to work among the sick and the poor. One goes because there is a fashion of it, because she would fain have the credit which belongs to the lady bountiful. She moves among them like an iceberg, and they hate her. She brings a chill with her which all her coals and blankets can never warm away. The other goes because she believes in it, believes that God wants her to do it, believes that the sorrowful and distressed are Christ's brethren, and that she is bound to them, and that they have immortal souls which she may win for Him. She moves among them like a sister of Jesus and a friend of God; and of her the Master says, "Inasmuch as she hath done it unto one of the least of these My brethren, she hath done it unto Me."

Here are two men praying. One stands upon the corner of the street, correct, punctilious; at the appointed time he lifts his hands, he raises his voice that he may be heard of men. The other kneels in the dust, ignorant, stammering, feeble; he lifts his face to Christ and says, "Lord, I believe, help Thou mine unbelief." And that broken, stammering cry of honest faith pleases God, and brings the blessing which would never come to the Pharisee though he stood on the street corner till the crack of doom.

Let us never be so foolish as to think that it makes no difference whether we believe or not. Faith is the soul of conduct; faith is the bloom, the breath, the vital power of religion; without it, virtue is the alabaster box, empty; faith is the precious ointment whose fragrance fills the house. Therefore without faith it is impossible to please God.

*** *Zion's Herald* (Methodist) speaks discreetly of disputation, like that among the Presbyterians:

Great thinkers are not given to disputing. For nearly all disputation is a mere strife about words and a failure to perceive more than a small segment of the truth. The thinker sees both sides, and states them calmly, thereby answering the arguments of him who thought himself an opponent, but really was not. Truth is comprehensive and inclusive of many seemingly different opinions. It is the office of the thinker to show the real as opposed to the seeming. And if, after he has quietly done his best to make it clear, there is still lack of perception and a disposition to dispute, or even to rail, he simply retires and waits for that justification which time and increased wisdom on the part of the arguer will be pretty sure to bring.

*** In reviewing Dr. Abbott's "Evolution of Christianity," Dr. T. T. Munger says of an important point:

A thorough-going doctrine of the Divine immanence in creation is the key required alike by natural science for explaining creation and by theology for explaining Christianity. Without it science is a sectional thing, having no beginning or end, no order or purpose. Without it theology separates itself from nature and becomes an arbitrary and artificial thing that vanishes under the scrutiny of thought. It is feared as tending to pantheism, but better a thousand times a pantheism which leaves God in the world than a conception of Him which atheizes all genuine thought. The alternative is not necessary, but it would be well to keep in mind that the danger at present does not lie in the direction of pantheism, but of dull agnosticism and practical atheism. It is strange that the conservators of the faith do not see that it is only by accepting and urging the Divine immanence that there can be an escape from the growing skepticism awakened and fed by the present cosmology. There is a new Saturn which is devouring its children more remorselessly than did that of old. The universe as it is being revealed by science crushes faith by its immensity, and leaves absolutely no place for God in creation except within it; but if He is within, then indeed "closer is He than breathing, and nearer than hands and feet," and it does not matter how far the Lick telescope extends "the flaming walls of the world."